

C.6.77

A

Christian Catechisme,

For the Instruction of Youth,
And others to whom it may be Useful
*In the Grounds of Christian Religion, and
Practice of Christian Piety.*

Wherein the Twelve Articles of the Christian
Creed, and the Godhead and Manhood Na-
tures of Christ, and His Prophetical, Priestly,
and Kingly Office are briefly explained.

And the true Christian Doctrin,

Concerning **CHRIST** His being a **SUFFI-
CIENT SAVIOUR**, as he is both *God*
and *Man*; and, with respect to both the ab-
solute Necessity, and excellent Consistencie of
His *Outward Coming* in the Flesh, and of His
Inward Coming, and Spiritual Appearance in
our Hearts, through Faith in Him, and Love
and Obedience to Him, in Order to our Eter-
nal Salvation, Declared and Demonstrated by
Testimonies of Holy Scripture.

And the Divine Excellency of the LIGHT WITHIN,
in distinction from Humane Reason, Asserted and Vindica-
ted; and the Question concerning its Sufficiency to Salvation,
truly stated and resolved.

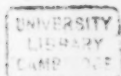
Where also, many other Gospel Doctrins, and Practical
Christian Truths and Duties are held forth.

By George Keith.

London, Printed for Bradshaw Aylmer, at the Three Pigeons in
Cornhill, over-against the Royal Exchange. 1698.



1924:82



To The

R E A D E R:

Friendly Reader,

THere are a few things of which I thought fit to give thee notice in relation to the following Treatise. *First*, If thou happen to find some few things in it asserted, (which touch not any of the great Doctrins of the Christian Faith) that do not seem well to consist with some passages in some of my former Books, I desire thee to reckon them among the things since Retracted by me, in my late Book of Explications and Retractions, Printed in the Year 1697. which I have done with a sincere Conscience, God having been graciously pleased, of late times, further to enlighten me, I know not one thing here delivered in this Treatise, that may seem to have any inconsistency with any of my former Books, but is contained within those Retractions, as to Matter

A 3 and

To the Reader.

and Substance. As to the Doctrine of the Holy Trinity, namely, the Oneness of the Essence of the Father, the Son, and the Holy Ghost, and their true distinction; by their Relative Attributes, I thank God, I have always had the sound Faith thereof, wherein I have fully agreed with all Orthodox Christians, in opposition to either Arianism, or Sabellianism, or any other Heretical Opinion; but I acknowledge my weakness in being too scrupulous to own the manner of expressing that distinction, by calling them three Persons, as other sound Christians, upon good ground, have called them; the which scruple, upon good consideration and advisement, I have now laid aside, and have found freedom to use those terms, with all other Orthodox Professors of Christianity, for reasons sufficient (as I judge) I have given on that Head in my following Treatise; but this doth not argue in me any change of my Faith, seeing, as my former Books sufficiently testify, I had the same Faith formerly as touching that great and glorious Mystery, that I now have. And providing that any do own the truth of the Mystery, though they scruple to use the terms of *Three Persons*, I agree with many other charitable Christians,
not

To the Reader.

not to impose those terms upon them, or to charge them with *Herésie*, simply for their scrupling the terms; though a needless and singular scrupulosity, without any just ground, is no wise commendable in any, but such who seek to cloak their gross Error by only pretending a scrupulosity to use the terms, as the Arguments that stand on Record in Print to this day, never Retracted by them, evidently prove, (who have argued not only against the Names or Terms *Three Persons*, but against their being Three, and against any distinction betwixt them, other than Nominal, or in Manifestations and Operations in time) are no wise excusable, until they retract their former Error: For thus they have argu'd, as it stands in some of their Printed Books, *Either they are three nothings, or three somethings; if three somethings, they are three Gods.* And why should they scruple the word *Persons*, more than the word *Trinity*; since after great Cavillation against *Trinity*, as well as *Persons*, for their not being exprefs Scripture Words, some of chief Note among them have said in Print, they own the *Scripture Trinity*; and surely they were never desired to own any other, nor blamed for not owning any other. It is

To the Reader.

most certain, that all the other parts of Christian Doctrine are built on this great *Fundamental*, that the Father, the Son, and the Holy Ghost, are one God, having one Essence, and yet truly distinct in their relative Attributes and Properties; and to deny their true distinction, is fully as great an Error, as to deny the Oneness of their *Essence* and *Godhead*; nor can the true Christian Faith be ever truly taught, or understood, without that Doctrine; therefore it was that Christ commanded his Apostles to Baptise all, who should become his Disciples, in the Name of the Father, the Son, and the Holy Ghost; which to be sure they would not do, before they did in some measure instruct them in the knowledge of this great Mystery. From which it is evident, that the Doctrine it self is a main Fundamental of the Christian Religion, the denial of which is a plain overthrowing of the Christian Faith, as is likewise the denial of the Twofold Nature of Christ, the one of his Godhead, the other of his Manhood, by a personal Union constituting one Christ, (which I have always sincerely believed, whereof my former Books are a sufficient witness;) without those Doctrines, it is impossible that the way and manner
of

To the Reader.

of Mans Redemption by Christ, and how he is given and sent of the Father unto us, and how by and through him, the Faithful receive remission of Sin, and the holy Spirit, with his saving Gifts and Graces, both from the Father and the Son, can ever be truly understood; and the denial of those Doctrins directly tend to establish *Deism* and *Heathenism*, and subvert totally the Christian Religion. Another thing I desire the Reader to notice, That whereas I have not so particularly and fully treated of the Moral Part of Christianity, as of the other Part, respecting matters of Faith, I request the Reader not to construe, that he had any occasion thereby to judge of me, that I laid not as great weight upon the necessary practice of the one, *viz.* the moral Part (in the careful observation of all God's Commands) as upon the necessary Faith and Knowledge of the other. in order to our attaining Eternal Life and Happiness; for, indeed, I hold them both equally necessary to that end. All true Christian Morality is built on the true Christian Faith, and draweth its greatest motives and obligations to virtuous Living from thence, whereby as great a distinction is made betwixt the *Christians Virtues*, and these of the

Hea-

To the Reader.

Heathen Virtues, as betwixt Silver and Iron, or Gold and Brass. The great reason therefore of my not treating, *at present*, so particularly and fully on the Moral Part is, because the necessity of the Moral Part is generally owned and acknowledged, among all professed Christians, of the several Denominations and Communions in Christendom, (as also in great measure many among sober Heathens, though they have not the knowledge of these great and noble Motives and Obligations to practise the Moral Part that all true Christians have.) And because I know there are many who want more to be well taught and helped in the Doctrinal Part of the Christian Faith than in the Moral Part, therefore, with respect to these, I have chiefly undertaken this Work, that what Morality is found among them, who are short in the true Knowledge and Faith of Christian Doctrine, may be advanced to the true pitch of true Christian Morality, by their receiving the sound Christian Faith, as God shall be pleased to work it in them by his holy Spirit, in the use of outward means and helps afforded and offered unto them. The which my sincere Chri-

To the Reader.

Christian Labour, in this undertaking, for their good, and the good of any others, to whom it may be of service, I commit and recommend to Almighty God (with my sincere Prayers and Wishes) that he may please to bless it with success, *To their spiritual profit and advantage, Amen.*

George Keith.

The

To the Honorable

Chairman of the Senate
their good, and to the
to the Senate for the
and recommend to the
any other the Senate
the Senate for the
the Senate for the

Very Respectfully

THE CONTENTS.

S E C T. I.

Concerning the Christian Religion, and the holy Scriptures; whether they are the word of God, and why Christ is called the word.

S E C T. II.

Concerning God and his Attributes; the distinction of the Father, the Son, and the Holy Ghost, by their Relative Attributes and Properties; the words Trinity and Three Persons inoffensive, and agreeable to Scripture: No saving Knowledge of God, without his Divine Illumination.

S E C T. III.

Concerning the Works of Creation and Providence;

The Contents.

dence; Angels, Adam and Eve; their state before they sinned; their Sin and the Effects of it.

S E C T. IV.

Concerning the Lord Jesus Christ, the Redeemer; his Godhead-nature, and Manhood-nature, really distinct, and how. Christ is both God and Man, yet but one Christ; the Womans Seed.

S E C T. V.

Concerning his Prophetical Office.

S E C T. VI.

Concerning his Priestly Office; his Satisfaction to Divine Justice, by his Obedience, Death and Sufferings.

S E C T. VII.

Concerning his Kingly Office.

S E C T. VIII.

*Concerning the two Covenants; the Covenant of Works, and the Covenant of Grace,
Faith,*

The Contents.

Faith, Repentance, remission of Sin, Justification, &c.

S E C T. IX.

Concerning the Light Within ; its distinction from Humane Reason, and excellency above it, being a true Cause of our Salvation, but not the only Cause, as within us, but also as in Christ, God-man without us, and together with him.

S E C T. X.

Concerning the difference betwixt the Law writ in the hearts of Unbelievers, and that writ in the hearts of Believers : God and Christ, considered as the Word ; their Essential Presence, and Operation in all things, and in all men ; God and Christ, and the Holy Ghost, in all the Faithful, by Union and Communion, and Inhabitation by Faith, and Love, but not so in Unbelievers ; how Christ in the Saints is the hope of Glory, not as within them only, but without them also : As Christ without them and within them is but one Christ, so one Mystery, the greater part of which Mystery is God manifest in the Flesh ; of Christ without them.

S E C T.

The Contents.

S E C T. XI.

Concerning Prayer, and Worship, External and Internal; Internal Silence and Meditation, Religious observation of the Lord's day, and solemn times of Thanksgiving.

S E C T. XII.

Concerning the Church. Concerning Pastors.

S E C T. XIII.

Concerning Baptism and the Supper External.

S E C T. XIV.

Concerning Baptism and the Supper Internal.

Note, The Twelve Articles of the Creed, are found in the Sections thus,

The First Article in Section 1. 2. 3. The other Articles, in the following Sections.

A

Christian Catechisme,

For the Instruction of Youth and other Persons, to whom it may be useful, in the Grounds of Christian Religion, and Practice of Christian Piety.

SECTION I.

Q. **W**Hat is a Christian Catechisme?

A. It is an Instruction concerning the Grounds of Christian Religion, and Practice of Christian Piety, *Luke 1. 4.*

Q. What is the Christian Religion?

A. It is a Knowledge, Belief and Practice of certain things, by means of which we may attain to eternal Life and Happiness, *John 20. 31. Rom. 6. 22.*

Q. Where are these things taught us?

A. In the holy Scriptures of the Old and New Testament, *John 5. 39. Rom. 15. 4. Rom 16. 26.*

B

Q. Which

Q. Which are these things necessary to be known and believed by us?

A. First, Concerning God, and his Works of Creation and Providence. Secondly, Concerning Christ, his only begotten Son, and our Redemption by and through him. Thirdly, Concerning the Holy Spirit, and the Gifts and Graces thereof, by which, through his lively Operation in us, we enjoy the Fruit of that Redemption, and are enabled savingly to know, believe, and practice what is required of us, *Heb. 11. 3. 6. 2 Tim. 3. 16. 1 Tim. 3. 16. John 17. 3. 1 Cor. 2. 9, 10, 11, 12.*

Q. Which are these things necessary to be practised by us?

A. The Commandments of God, briefly contained in the Ten Precepts of the Moral Law, and some other Commandments given us by Christ in the New Testament, *Exod. 20. 1. Matth. 28. 20.*

Q. Whence came the Holy Scriptures of the Old and new Testament?

A. They came from God, who did inspire and move holy Men to commit them to Writing for our Instruction, *2 Tim. 3. 16.*

Q. Are the Scriptures the Words of God?

A. Yea, *John 17. 8.*

Q. Are they not also the Word of God, and are not the Doctrines delivered to us in the Holy Scriptures of the Old and New Testament, concerning the way of Life and Salvation, frequently called the Word in Scripture? *John 17. 20. Acts 13. 26. 1 Cor. 4. 20. Gal. 6. 6. Phil. 2. 14. 2 Tim. 4. 2. 2 Tim. 2. 15.*

A. Yea,

A. Yea, as where *Paul* bid *Timothy* Preach the Word, it is certain he meant the whole Doctrin of Salvation by Christ, and Christ himself called a short Sentence in one of the Psalms of *David*, the written Word, *John* 15. 25.

Q. Is it any Lye, or Falshood, as some have argued, to call the Scriptures, which are many Words, the Word.

A. Nay, as it is no lye to call many Letters the Letter, but is an ordinary manner of Speech, both in Scripture and other Books.

Q. But seeing Christ is called the Word, and the Word is said to be God, is it not absurd to call the Scriptures, or the Doctrin contained in them, the Word? *Rom.* 2. 27, 7, 6.

A. Nay, no more than it is absurd to call the Sun, Light, because God is called Light in Scripture; for many words have diverse Significations in Scripture, as not only the word *Light*, but *Spirit*, *Life*, *Flesh*, *Milk*, *Wine*, *Oyl*, *Bread*, *Water*, have diverse Significations in Scripture.

Q. How then may the word be distinguished?

A. Into the *essential word*, mentioned, *John* 1. 1. And the *declarative word*, that may also be called the *doctrinal word*, and that again may be distinguished into the word, that is, either *Vocal*, (i. e. uttered by the Mouth or Voice) or *Written*.

Q. Why is *Christ* called the word?

A. Because as the Word or Speech of a Man makes known his Mind and Will to the Hearers, and is the Interpreter of his Mind; so Christ the Essential and Eternal Word, makes known the Mind and Will of God to Angels and Men, and is the Interpreter of his Mind, and Counsel unto them.

them. Which as he did from the beginning, by his Holy Inspirations in the Prophets; so especially when that Word became Flesh, and delivered the Mind and Will of God most fully and clearly by the words of his Mouth, in his Body of Flesh upon Earth.

2 Doth the Scripture contain all things belonging to Faith and Practice?

A. Yea, 2 *Tim.* 3. 15.

S E C T. II.

2 **W**Hat doth the Scripture teach us concerning God?

A. That he is a Spirit of Infinite Understanding, Power and Goodness, unchangeable without beginning or end, Omniscient, Omnipotent, Omnipresent, Merciful and Gracious, and long Suffering, Faithful, Just and Holy, that he is Light, and in him is no Darkness at all, the Fountain of living Waters, the one only living and true God, without Body, Parts or Passions, *John* 4. 24. *Psal.* 147. 5. *Psal.* 62. 11. *1 Chron.* 29. 11. *Gen.* 17. 1. *Rom.* 1. 20. *Rom.* 2. 4. *Psal.* 31. 19. *Mal.* 3. 6. *Psal.* 33. 11. *Psal.* 139. 1. 10 12. *Exod.* 34. 6. 7. *Deut.* 32. 4. *Deut.* 7 9. *1 John* 1. 5. *Jerem.* 2. 13. *Deut.* 4. 6. *Jer.* 10. 10. *Numb.* 23. 19.

2 What doth the Scripture further teach us concerning God?

A. That this one God is the Father, the Son, and the Holy Ghost, and these three are one God, one Essence and Being, equal in Wisdom, Goodness, Power and Glory, *1 John* 5. 7.

2 How

Q. How are these three distinguished?

A. By their relative Attributes and Properties.

Q. What is the relative Attribute and Property of the Father?

A. That he hath begot the Son from everlasting before all Ages and Times, and before all Creatures, but he himself is begot of none, *Prov. 8. 22. Psal. 2. 7. Prov. 30. 4. Micah 5. 2.*

Q. What is the relative Attribute and Property of the Son?

A. That he was begot of the Father alone, from all Eternity, or before all Ages and Times, and Creatures; and therefore he is called his only begotten Son, and the word that was in the beginning with God, and that word was and is God, *John 1. 1, 14. John 17. 5. John 8. 42.*

Q. What is the relative Attribute and Property of the Holy Ghost?

A. That he hath proceeded from the Father, and from the Son, from all Eternity, and before all Ages and Times, and Creatures; and therefore he is called the Spirit of the Father and of the Son, *John 15. 26. John 16. 8.*

Q. Is it not therefore a great Error in them, who say, these three are only distinct in Name, and are only three Manifestations and Operations in Time?

A. Yea.

Q. Doth the Scripture call them three Persons?

A. Though the express Names of three Persons are not in the Scriptures, yet the equivalent to these Names are in the Scriptures; for Person

nal Acts and Properties are attributed to them distinctly in Scripture, the Father is brought in, saying, *Thou art my Son this day have I begotten thee*, Psal. 2. 7. Here is I denoting the first Person, who is the Father, and *thou* and *thee* denoting the second Person, who is the Son. Again, *the Lord said unto my Lord sit thou at my right hand, until I make thy enemies thy footstool*, Psal. 110. 1. Here is I the first Person, who is the Father, speaking to the Son, who is the second Person. Again the Father is said in Scripture to know the Son, and the Son is said to know the Father; and the Father is said to love the Son, and the Son is said to love the Father, *Matth. 11. 27. John 3. 35. John 14. 31*. Now to know and love are personal Acts and Properties, and can belong to none but distinct Persons; also the Father is said to give the Son, and to send the Son, and the Son is said to be given and sent of the Father, or to proceed or come from the Father; and the Holy Ghost is said to hear and to speak, and is sent both by the Father and the Son, and the Spirit is said to search all things, even the deep things of God, all which are Personal Acts and Properties, and plainly denote three Persons, *John 16. 13. I Cor. 2. 10*.

2. But as *Peter, James* and *John*, are not only three Persons, but three distinct and separate Men, why are not the Father, the Son, and the Holy Ghost, (if they be three Persons) three Gods?

A. Because *Peter, James*, and *John*, are three separate Persons, having three distinct separate Beings and Essences, and are in three distinct separate

parate Places, having three distinct separate Minds and Wills, therefore they are three distinct Men; but the Father, the Son, and the Holy Ghost are not three distinct separate Persons having distinct Beings and Essences, in distinct and separate Places, and having distinct Minds and Wills, but they have one Essence, Mind and Will, and where ever one is, there is the other; the Father, the Son, and the Holy Ghost are in all things, and over all, and through all, and their Operations and Effects in and over all the Creatures, are the same, the Father worketh all things by the Son, and the Father and the Son work all things by the Holy Spirit.

Q. What is the true English of the word Trinity?

A. Three and one, from the compounded Latin word, *tri unitas*, signifying God to be one in Essence, and yet to be three, not in Essence, but in their Personal and Relative Attributes and Properties.

Q. Is there then any just occasion of Offence to say, the Father, the Son, and the Holy Spirit, is the Holy Trinity?

A. Nay.

Q. Whence then hath come so great Offence, in some to find fault with those sound words, as Trinity, and three Persons?

A. It hath partly come (in some) from their not understanding the true signification of the words, and it hath partly (in others) come from too great a scrupulosity, because they are not express Scripture words, whereas those very scrupulous Persons use many other words.

the account of their Faith and Principles, that are not expresse Scripture words; and in others it hath come from a prejudice against the true Doctrine and Faith of the Mystery it self, not only denying the three Persons, but denying any distinction betwixt them, other than three Names, or three Manifestations, and Operations in time; and lastly, in some it hath come from a Spirit of contradiction, affecting singularity, and to seem wiser than others, whereof many other instances can be given in other Cases; and particularly their finding fault with the word Humanity, or Humane Nature of Christ, which of late these very Persons have owned, so that it may be expected, that as they are become so tame and conformable to own the word, Humanity, and Humane Nature of Christ, formerly blamed by them, they may also as freely use the words three Persons, or Trinity of Persons.

Q. Can the Holy Scriptures give to Men any saving Knowledge of God, without his Divine Illumination, and inward Teaching and Operation by his Spirit in their hearts?

A. Nay. *Psal.* 119. 18. *1 Cor.* 2. 12. *2 Cor.* 4. 4. 6.

Q. Is there not a Knowledge of God, given to the Faithful, by the Spirit, that is beyond all report, or demonstration of words, by inward spiritual feeling and sense, and by spiritual sight and taste, and by inward hearing and learning of the Father, and by a divine and spiritual favour.

A. Yea, *1 Cor.* 2. 9. *Acts* 17. 27. *Ephes.* 4. 19. *Pf.* 34. 8. *Joh.* 6. 45. *Heb.* 6. 4. *1 Pet.* 2. 3. *Mat.* 16. 23. *2 Cor.* 2. 14. *Cant.* 1. 3.

Sect.

S E C T. III.

Q. Which are God's Works of Creation?

A. All things Visible and Invisible, the Visible Heavens and Earth, the Sea, and Rivers and Fountains of Water, and all Visible things contained in them, *Gen. I. 1. Coloss. I. 16.*

Q. Which are the Invisible Works of Creation?

A. Angels, which are many, and Souls or Spirits of Men, which also are many.

Q. Are Devils and unclean Spirits, works of God's Creation?

A. They were not originally created Devils or unclean Spirits, but good and pure, but they became so by their voluntary transgression, *2 Per. 2. 4. Jude 6.*

Q. Are the Works of God, whither Visible or Invisible, any part or parts of God?

A. Nay.

Q. Are they then distinct Beings (though not separate) from God?

A. Yea, But such as have a most necessary dependance on God, both for their preservation and action.

Q. Were they Created of any eternally pre-existent matter, that did co-exist with him from all Eternity?

A. Nay.

Q. How are all things said to be of God?

A. As the Author and efficient cause of them, but not as the material cause, *Rom. I I. 36.*

Q. Doth not the Scripture sometimes distinguish betwixt things Created and Made?

A. Yea

A. Yea; for things made, are made out of a pre-existent matter, or subject, whereas things created had no pre-existent matter.

Q. Give some example in the Case?

A. The Grass, Herbs, and Trees were made out of the Earth on the third day, the Fishes and Fowls were made out of the Waters on the fifth day, and the four-footed Beasts, and creeping things, and Body of Man was made out of the Earth on the sixth day, *Gen. 1.*

Q. By whom did God create and make all things?

A. By his word (his eternally begotten Son) and Spirit, *Joh. 1. 2. Ephes. 3. 9. Psal. 33. 6.*

Q. Was it any difficulty to God, to create and make all things?

A. Nay, for he spake and it was done, he commanded and they were Created, *Psal. 33. 9.*

Q. How is it then to be understood, that God rested from all his Works, which he had made, and that on the seventh day?

A. His resting, was his ceasing to Create, and Finishing his Works of Creation, which he had Created and made in six days, *Gen. 2. 2.*

Q. What other Works doth God Work, since the Creation?

A. His Works of Providence, whereby he sustaineth and upholdeth all his Creatures, ordereth, and disposeth, and over-ruleth them all according to his good pleasure, for his own Glory, and blesteth them with fruitfulness and increase, and especially his gracious Providence throughout over his Church and People, *Joh. 5. 17. Heb. 1. 3. Pet. 3. 7. Psal. 103. 19. 21. Psal. 104. Gen. 1. 22.*

Matth.

Matth. 10. 29. 30. 31. Dent. 11. 12. Heb. 13. 5. Ephes. 1. 11. Rev. 4. 11.

Q. What is to be understood by God's Eyes, Ears, Mouth, Hands, &c. in Scripture.

A. Not any bodily Members or Parts, but his glorious Attributes and Perfections of Wisdom, Power, and Goodness, &c.

Q. Whence come all Men and Women of all Nations?

A. They are descended of *Adam* our Common Father, and of *Eve* our Common Mother by ordinary Generation, *Acts 17. 26. Rom. 5. 12.*

Q. In what Estate did God make them?

A. In his Image, and after his Likeness, Holy, Upright, Wise and Good, with Dominion over the Creatures, *Gen. 1. 26. 27. Coloss. 3. 10. Ephes. 4. 24. Eccles. 7. 29.*

Q. Of what parts did they consist?

A. Of Soul and Body, *Matth. 10. 28.*

Q. Was the Soul of the Earth, as the Body was?

A. Nay, for God breathed into him the Breath of Life, and he became a living Soul, *Gen. 2. 7.*

Q. When God Created them Male and Female, did he indue them with his Spirit, and the Gifts and Graces thereof?

A. Yea.

Q. Where did he place them?

A. In the Garden, to labour in it, and to keep it.

Q. Did he give him a Law of Obedience, *Gen. 2. 15. 16.*

A. Yea, which was, that of every Tree of the Garden he might or should eat, but that he should

should not eat of the Tree of Knowledge of Good and Evil.

Q. Why did God forbid him to eat of that Tree?

A. To try his Obedience, as well as for other Causes known to him, *Deut. 13. 3. Exod. 20. 29.*

Q. What was the threatned Punishment, if he did Transgress?

A. That in the Day he eat thereof he should surely Die, *Gen. 2. 17.*

Q. Did he Die in that Day, wherein he did Transgress?

A. He Died a Spiritual Death, and his Body became Mortal and subject to Sickness and Death, *John 5. 25. Ephes. 2. 1.*

Q. What was the Spiritual Death?

A. That he Died unto Holiness and Righteousness, lost Communion with God, and fell under his Judgment and Wrath, *Isaiah 59. 2. Rom. 2. 8. Gen. 3. 19.*

Q. Had he died the bodily Death, if he had not sinned?

A. Nay.

Q. Did Man need any Cloaths, or Garments to cover him, had he not Sinned?

A. Nay, For his Body was so endued with Vigor, Strength, and Honor; that as nothing could hurt him, of Heat, or Cold, so there was nothing in him, whereof he could be ashamed, *Psal. 8. 5, 6, 7, 8. Psal. 49. 12, 20.*

Q. What Effects brought his sin and fall into the World?

A. It not only brought a Curse upon the Earth, but Guilt and Condemnation, and a Sinful Defilement, and Death, both Spiritual and Temporal on all his Posterity, *Gen. 3. 17. Rom. 5. 12, 18. Psal. 51. 5. Gen. 8. 21. Rom. 6. 23.* Q. Doth

Q. Doth the Soul of Man die with the Body?

A. Nay, *Matth.* 10. 28. *2 Pet.* 14.

S E C T. IV.

Q. WHO is the Redeemer of lost Men?

A. The Lord Jesus Christ, *Job* 19. 25.

Q. Who is Jesus Christ?

A. He is the Son of God, begotten of the Father, and one God with the Father, before all Time and Creatures, and the Son of Man, the Son of *David* and of *Abraham*, Conceived by the Holy Ghost, and Born of the Virgin *Mary*, in the fulness of Time, very and true God, and very and true Man, and yet one Jesus Christ, the Word made Flesh, *Matth.* 16. 16. *John* 3. 14. *Matth.* 1. 1, 20, 25. *1 Cor.* 8. 6. *John* 1. 14.

Q. How many Natures hath Christ Jesus?

A. Two, his Godhead Nature, and his Manhood-Nature.

Q. How are these Natures distinguished?

A. His Godhead nature is the same with the Godhead nature of the Father, and of the Holy Ghost, which was before all Time, and before all Creatures, having all Infinite Perfections of Power, Wisdom, and Goodness, &c. His Manhood, Nature was Created in time, and of the same kind, with the Nature of other Men.

Q. How can two such differing Natures Constitute one Christ?

A. By the Personal (or Hypostatical) Union of the two Natures, which is a great Mystery; yet no wise Contradictory to true Reason, as neither

is the Mystery of the Holy Trinity, nor any other Mystery of the Christian Faith.

Q. Have we any weak or obscure Resemblance of it in our selves?

A. Yea, Every Man is Constituted (so to speak) of two Natures, the one of the Body, which is Visible, Material and Mortal; the other of the Soul, which is Visible, Intellectual, and Immortal, and yet these two, by a Personal Union, are but one Man.

Q. Hath the Manhood-nature of Christ a Created Soul, and a Created Body, as other Men?

A. Yea.

Q. Was the Father, or the Holy Ghost, Personally United to the Manhood-nature of Christ, or only the Son, or Word?

A. Only the Son, or Word, as the Scripture testifieth, the Word was made Flesh, and did Tabernacle among us, *John 1. 14.*

Q. Had the Man Christ any Sinful Defilement, or Guilt of *Adam's Sin*, at his Conception, or Birth in the Flesh?

A. Nay, *Heb. 4. 15.*

Q. Why was Christ Born of a Virgin?

A. That by his extraordinary manner of Generation, it might be manifest that he was without all Guilt, or Defilement of *Adam's Sin*, and also that he might have no immediate Father but God.

Q. How was he then the Son of *David* and *Abraham*?

A. Because the Virgin *Mary* of whom he was Born, was Descended of *David* and *Abraham*.

Q. Did

Q. Did Christ really partake of *Mary's* Substance?

A. Yea.

Q. Is it not therefore a great Error in them, who say, that Christ's Body which was Born of the Virgin, was altogether from Heaven, having nothing of her bodily Substance in it?

A. Yea.

Q. Is it not also another great Error in them, who say, because Christ was Conceived by the Holy Ghost; that therefore as Man he was not Created, or that his Manhood was not any created Being, or Nature?

A. Yea.

Q. Is it not another great Error in them, that say, Christ is only a Man, and had no Being or Existence before all Time and Creatures?

A. Yea.

Q. Is it not also a great Error in them, who say, Christ is only God, and that neither his Flesh nor Soul was any part of him, but only as a Garment, as a Man's Garment is no part of him?

A. Yea.

Q. Is it not also a great Error, for any to say, Christ is nothing else but the *Light within* every Man, or the Word within?

A. Yea.

Q. Is it not also a great Error, to say, Christ is the Holy Ghost, or the Holy Ghost is Christ?

A. Yea.

Q. How is Christ called the everlasting Father in Scripture? *Isaiah 9. 6.*

A. With respect to Men, he is the Father of all Faithful Men, and of his Church, but not that he is his own Father.

Q. Was

Q. Was it foretold by any of the Prophets that Christ should be Born of a Virgin?

A. Yea, by the Prophet, *Isaiah 7. 14. Behold a Virgin shall conceive and bear a Son, and shall call his Name immanuel, i. e. God with us.* And also by *Jeremiah 31. 22. The Lord hath created a new thing in the earth, a woman shall compass a man.*

Q. Was it not foretold by God himself, to our first Parents after the Fall, in these words, *That the seed of the woman should bruise the serpents seed?* *Gen. 3. 15.*

A. Yea, For because he was called the Seed of the Woman, it did intimate, that he was to be made or born of a Woman, without her knowledge of a Man.

Q. How can it be proved from Scripture, that he who was Born of the Virgin, was not a meer Man, but God as well as Man?

A. By the Names given him in Scripture, the Testimonies concerning him, his Miracles, and the Worship given him by Angels and Men.

Q. What Names given him, prove that he is God?

A. His Name shall be called (to wit of the Child born) Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace, *Isaiah 9. 6.* and *Jer. 23. 5, 6. I will raise unto David a righteous branch, and a King shall reign and prosper.* And this is the Name whereby he shall be called the *Lord our Righteousness*; and the Name *Emmanuel*, is in *English*, God with us.

Q. What are the Testimonies of Scripture, that prove him to be God?

A. Such as *Rom. 9. 5.* — Of whom as concerning the Flesh, Christ came, who is over all, God Blessed for ever, *John 1. 1.* *The word was God,* and verse 14. *And that word was made flesh,* *Heb. 1. 1, 2.* God hath in these last Days spoke to us by his Son, whom he hath appointed Heir of all things, by whom also he made the Worlds, (or Ages) verse 8. Unto the Son he saith, *Thy throne O God is for ever and ever.*

Q. How do his Miracles prove that he is God, seeing *Moses*, and others of the Prophets wrought Miracles?

A. They wrought Miracles only as Servants, and did not work them in their own Name; but Christ wrought his Miracles in his own Name; and as the Lord of, and over all the Creatures, he commanded the Winds and the Seas, and they obeyed him; he rebuked the Diseases, and the unclean Spirits, and so Cured the Diseased and Possessed, *Heb. 3. 5,* *Matth. 8. 26, 27.* *Mark 1. 25.* *Luke 4. 39.*

Q. What places of Scripture do prove that the Angels do Worship him?

A. *Heb. 1. 6.* *And let all the Angels of God worship him,* *Phil. 2. 10.* *God hath highly exalted him, and given him a name, which is above every name, that at the name of Jesus every knee shall bow, of things in heaven, and things on earth.* This sheweth, that as he is Worshipped by Angels, so he ought to be Worshipped by all Men. And *1 Cor. 1. 2.* *The believing Corinthians, and all the Saints every where called upon the name of Jesus Christ, both their Lord and ours.*

S E C T. V.

Q HOW many Offices hath Christ?

A. Three, the Office of a Prophet, of a Priest, and of a King.

Q Hath he not many other Offices, as of a Head, Husband, Mediator, Advocate, Bishop, Shepherd, Captain, Physician, &c.

A. They are all contained under these three, and reducible to them.

Q How doth he perform the Office of a Prophet?

A. Teaching us by his Doctrine, outwardly delivered to us in the Holy Scriptures, either as Read, or as Opened and Expounded unto us in Preaching by Men well and duly gifted and qualified with Ability of true Knowledge, and who are good Examples in Life and Conversation; and also by his inward Teaching in our Hearts, by his holy Spirit, Light and Grace.

Q What is the need of both the outward Teaching by Men, or the Scriptures, and Christ's inward Teaching by his Spirit, Light and Grace?

A. God hath so appointed it, that as God and Christ by the Holy Spirit in our Hearts, should be the principal Teacher; so the Scriptures, and Men Teaching according to the Scriptures, should be Instrumental, in the Spirit's Teaching us, and Working in us the saving Knowledge and Faith of the Christian Doctrine.

Q Have Men no Knowledge of God without the Scriptures?

A. Yea, many have some Knowledge of God, and of his Will in some things without the Scriptures; and all Men may know some things of God, and of his Will without the Scriptures, by
what

what God is pleased to make known of himself, by some Manifestation within them, and by his Works of Creation and Providence without them, *Rom. 1. 19, 20.*

Q. But are these peculiar Doctrins of the Christian Religion revealed to Mankind without Scriptures, or some outward Means of Instruction?

A. Nay.

Q. Are no Doctrins of Christian Faith and Practice inwardly Taught and Revealed by the Spirit, but what are delivered us in the holy Scriptures?

A. Nay.

Q. Are then the holy Scriptures the only publick authentick Standard and Rule, to which all Doctrins of Men, and professed Inspirations are to be subjected, and by them examined, and if found contrary to be rejected?

A. Yea, *Isaiah 8. 20. 2 Tim. 3. 16, 17.*

Q. How was the Doctrin of Salvation by Christ made known to Men, before the Letter of the Scripture was extant.

A. By outward Teaching of Good and Holy Men, with word of Mouth, in the several Ages, from *Adam* to *Moses*, which was accompanied with the inward Teaching of the Spirit of God in all the Faithful.

Q. Whence, or how had they that Doctrin outwardly conveyed unto them?

A. The Prophets had it by special Revelations, and others who were not Prophets had it delivered to them, by means of the Prophets.

Q. When did Christ begin to perform the Office of a Prophet?

A. From the beginning of the World, and in all Ages, both before and since he came in the Flesh, but most especially and evidently, and in the most ample and clear manner, when he came in the Flesh by his Ministry and Preaching when he was on Earth, which was about three Years and an half.

Q. How did he perform the Office of a Prophet in those Ages, before he came in the Flesh?

A. Because it was his Spirit in the Prophets, **1 Pet. 1. 11.** By which they Prophesied and Preached; which Spirit, with all the Gifts of it, and saving Graces thereof were given to them, and to the Church, for Christ's sake, and for the Merit of his most holy Obedience unto Death, when he should come to perform that Obedience.

Q. Is not the Doctrine of Salvation by Christ Jesus, in a true and proper Sense the Gospel of Christ?

A. Yea.

Q. Hath not therefore the Gospel been Preached in all Ages of the World, and ever will, by which God has ever had a Church in the World, and ever will have to the World's end?

A. Yea, *Matth. 16. 18.*

Q. But have they had the Gospel of Christ Preached to them, who have had no discovery of Salvation by Christ, or free Remission of Sins, for his sake, either by outward Instruction, or inward Revelation?

A. Nay.

Q. Do they not therefore greatly Err, who Teach, that the common Illumination, wherewith every Man is Enlighted, is the Gospel of Christ, yea, the whole Gospel, without any thing else?

A. Yea.

Q. How farre *Paul's* Words to be understood, that the Gospel hath been Preached to every Creature under Heaven? *Col. 1. 23.*

A. They cannot be universally understood of all and every particular Man throughout the whole World, more than where in the same Chapter, within a few lines, he said, that he and his Brethren did warn every Man, and teach every Man, *Col. 1. 28.* Yet none can say, with any colour of Truth, that they did teach every Man that either then lived in the World, or had before, or since lived in the World; the Gospel therefore its being Preached to every Creature; or to every Man hath this Sense, that without exception the Gospel was Preached to every Man, of whatever Nation, Kindred, or Family, where the Gospel came by an outward Ministry.

Q. Why is the Gospel called by *Paul*, the Power of God to Salvation? *Rom. 1. 16.*

A. Because wherever it is faithfully and sincerely Preached, it comes not in word only, or in a bare Form of Doctrine, but in Power, and in the Holy Ghost, and in much assurance to them who doe sincerely and truly believe it and receive it, by which Gospel they are saved. *1 Theff. 1. 5. 1 Cor. 15. 2.*

Q. Is the Gospel of the Kingdom to be Preached in all the World, before the end of the World come?

A. Yea, as Christ hath expressly foretold, *Matth. 24. 19.*

Q. Do they not Preach another Gospel than Christ and the Apostles and Prophets Preached, who Teach, that the Doctrine and Message of Remission of Sin, and of eternal Life and Salvation by Christ Crucified and raised again, is no part of the Gospel of Salvation, and in so doing, bring themselves under the Curse?

A. Yea, *Gal. 8. 9.*

Q. What doth the word Evangel, [Translated in *English* Gospel] signifie?

A. A good or joyful Message concerning Christ the Saviour, who was born at *Bethlehem*, as the Angel declared to the Shepherds. Behold, (said he) *I bring you good tidings of great joy, that shall be to all people; for unto you is born this day in the City of David, a Saviour, which is Christ the Lord, Micah 5. 2. Luke 2. 10.*

Q. Was it foretold in the Old Testament, at what time Christ should come in the Flesh?

A. Yea, in *Jacob's* Prophecy, *The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be, Gen. 49. 10.* This *Shiloh* is Christ, who was to come of *Judah*, the Hebrew word *Shiloh*, (as the most Learned in the Hebrew Language say) signifieth *his Son*, and such a Son, as should be born of a *Virgin*; as also it signifieth Peaceful; and the most Judicious of the *Jewish* Writers understand it of the Messiah, which is Christ, that signifieth Anointed, and the word *Jesus* signifieth Saviour.

Q. Did

Q. Did the Government among the *Jews* cease at that time, when Christ came in the Flesh?

A. Yea, as both the Scriptures and Writings of the *Jews* plainly declare; for though the *Jews* had been some time before the coming of Christ, under the *Roman* Government, yet their great Council, called the *Sanedrin*, had the Power to judge of Life and Death, continued unto them until *Herod* (an Alien) who was Contemporary with Christ took it away, and the *Jews* confessed, that at that time it was not Lawful for them to put any Man to Death, which was a clear fulfilling of *Jacob's* Prophecy.

Q. What other Prophecies in the Old Testament, did foretel the time of Christ's coming?

A. *Daniel's* Prophecy of the 70 Weeks, and the Prophecy of *Haggai*, 2. 6, 7, 8, 9. Where it was plainly foretold, that Christ the desire of all Nations should come into the second Temple, and that should make it's Glory greater than the Glory of the former Temple, which was accordingly fulfilled; the which Temple, was together with the City of *Jerusalem*, destroyed about forty years after Christ's Passion, the Destruction of which he foretold; all which, confirms, he was that true Prophet, of whom *Moses* Prophesied; and because the Generality of the *Jews* did not believe in him; therefore according to *Moses's* Prophecy, they were cut off from being owned to be the true Church of God.

Q. What other principal Things did Christ that great Prophet foretel?

A. That he should be put to Death, and the third day should rise again, that he should ascend

into Heaven, and that after some days his Disciples should receive the Holy Ghost, and be endued with power from on High, all which was accordingly fulfilled, *Matth. 16. 21. John 3. 13. Acts 1. 5.* That he should raise the Dead, and judge the World at the last day, *John 11. 24, 25. Matth. 26. 64. Matth. 25. 40. Matth. 7. 23.*

Q. About what time of the World's Age from Adam's Creation did Christ suffer Death?

A. About the end of Four Thousand Years from thence, by the best account of Time,

S E C T. VI.

Q. HOW did Christ perform the Office of a Priest?

A. In his Offering up Himself, by his Death, a Sacrifice of a sweet smell unto God for our Sins, and by his continual Mediation and Intercession for us in Heaven, *Eph. 5. 2. Heb. 9, 26. Heb. 7. 25.*

Q. Why was it necessary that Christ should Offer up Himself a Sacrifice to God, by His Death, for our Sins?

A. To reconcile us unto God, and to make satisfaction to His Justice, and to His just and holy Law, which we had transgressed, *Eph. 2. 16. Coloss. 1. 20.*

Q. Why was the Justice of God to be satisfied for our Sins?

A. Because our Sins are a Debt, and the Justice of God required that this Debt should be

be paid by us, or some other for us, as our Surety, *Heb. 7. 22.*

Q. Hath then Christ paid to the Justice of God the Debt of our Sins?

A. Yea.

Q. How did he pay it?

A. By dying for us, and giving his Life a Ransom for us, *Matth. 20. 28. 1 Tim. 2. 6.*

Q. What is a Ransom?

A. A Price that is paid for the Redemption of Captives.

Q. What was his Life that he gave for us?

A. The Life of his Manhood, that he laid down, when he dyed for us.

Q. Why was it necessary that He should dye for us?

A. Because Death was the Punishment that was due to us for our Sins, as it is written, *The Soul that sinneth shall dye*; and Christ becoming Surety for us, by his Death, he redeems and delivers us from Death.

Q. Whereas the Scripture saith, Christ has redeemed us by his Blood, and hath Bought us with His Precious Blood, as of a Lamb without spot, hath purchased us with his Blood, and that we are justified, cleansed, and sanctified by His Blood; what Blood is meant there, and in other such places of Scripture, that mention remission of Sins by His Blood, *Rom. 3. 25. Rom. 5. 9. Eph. 1. 6. Luke 22. 20. Acts 20. 28. Heb. 13. 12. 1 John 1. 7. Rev. 1. 5. 1 Pet. 1. 2.*

A. The real Blood of his Body, that was shed on the Tree of the Cross, when his Hands, and his Feet were nailed to the Cross, and his

Side

Side pierced, so that Water and Blood came out of his Side, *John* 19. 34.

Q. Was His Blood the only Sacrifice and Atonement for our Sins?

A. It was but a part of the Sacrifice and Atonement, for he gave his Flesh, as well as his Blood, for the Life of the World; and his Soul was made an Offering for Sin. And, indeed, the Sufferings of his Soul were the greatest Sufferings. *My Soul* (said he) *is exceeding sorrowful unto death*, *Matth.* 28. 36. *Coloss.* 1. 21, 22. *John* 6. 51.

Q. What signifies the Word Atonement, *Rom.* 5. 11.

A. Reconciling, Uniting, and making One, by a firm and close Union; as when the Boards or Pieces of a Vessel are united 'by Glew or Pitch, that the Vessel Lake not, from the Hebrew word *Kopher*, that signifieth Pitch, also Ransom, Redemption, Reconciliation.

Q. If his Blood was but a part, why is our Redemption, remission of our Sins, Justification and Sanctification, so much attributed to his Blood?

A. By an ordinary Figure, or manner of Speech, when a part is put for the whole; and as the Blood of the Beast is called [in Scripture] the Life of the Beast, so the Blood of the Man Christ, was his Life, to wit, the Life of his Manhood, which he gave a Ransom for our Sins.

Q. Is it not therefore a great Error in them, who say, the Blood whereby we are Redeemed, Cleanfed,

Cleansed, Justified, is the Life, which is the Light in every Man?

A. Yea.

Q. Is the Life, which is the Light, even in the Saints, that Blood of sprinkling, whereby they are Redeemed, Cleansed, Justified?

A. Nay, For any inward Gift or Grace of Light and Life in the Saints, is but the Effect or Fruit, purchased and procured by the Blood of Christ, as the Cause; but the Cause and the Effect should not be confounded, but distinctly considered; although by the Figure of *Metonymie*, sometimes the Name of the Cause is given to the Effect, as *Exod. 21. 21.* A Man's Servant is called his Money, because his Money bought or purchas'd him.

Q. How did Christ Redeem, Reconcile, Justifie and Sanctifie Men by his Death, and shedding of his Blood for them on the Tree of the Cross? Are Men simply, by what he then did and suffered for them, Reconciled, Justified and Sanctified, before true Faith, Repentance, and Conversion is wrought in them?

A. Men are not either Reconciled, Justified, or Sanctified, until true Faith, Repentance, and Conversion is wrought in them, *Rom. 4. 5, 6.* *Acts 2. 38.* *Acts 3. 19.* *Acts 5. 30, 31.* But Christ, by the merit of his Death, and shedding of his Blood, and by all that he did and suffered for us without us, procured and purchased for us, Redemption, Remission, Justification, and the inward Grace of Sanctification; yea, Faith and Repentance, together with the Indwelling of the Holy Spirit, and the spiritual
Pre-

Presence of Christ with all his saving Gifts and Graces, all which in the time appointed of God are received and witnessed by all them, who are or shall be saved, *Psal. 6. 18. Eph. 4. 4. Acts 5. 31.*

Q. What is the chief thing that is to be considered in the Death and Sufferings of Christ?

A. His most perfect, and most holy Obedience, and Resignation unto the Will of his Father; for because he thus humbled himself, and became obedient unto Death, even the Death of the Cross, therefore God hath highly exalted him to be a Prince and a Saviour, *Philip. 2. 8. 9.*

Q. What made his Obedience of so great merit and worth?

A. Because he offered himself through the Eternal Spirit, *Heb. 9. 14.* and that he was both God and Man, his Godhead gave that great dignity, worth, and value to his obedience: That as the disobedience of one Man (to wit *Adam*) brought sin and guilt upon all, so the obedience of one Man (to wit Jesus Christ the second *Adam*) should make satisfaction to God, for the Sins of all; and as the Judgment, was by one to Condemnation, so the free gift is of many Offences unto Justification, *Rom. 5. 16. 18.*

Q. Why did not God forgive Men's Sins without a satisfaction to his Justice, seeing Men can and do oft forgive a debt of money, without payment, or the least satisfaction.

A. The case is not alike betwixt the debt of money and the debt of Mens Sins; a Man may forgive a debt of money, without requiring any satisfaction, but the Sin of Murder, no Man can forgive it, without a satisfaction of life for life,
and

and God hath expressly required it by his Law, which may help us to understand how the Justice and just Law of God required a satisfaction; and if Christ would make that satisfaction for us, he was to give his life for us, the just suffering for the unjust, that he might bring us unto God, God having laid on him the Iniquities of us all, who did bear our Sins on the Tree of the Cross, by whose stripes we are healed, that being dead unto Sin, we might live unto Righteousness, *Isaiah 53. 6. 1 Pet. 2. 24. 1 Pet. 3. 18.* By which satisfaction that Christ hath made to God for our Sins, not only the justice of God is demonstrated, but his Holiness and Purity; for thereby he is made known to be a God, that so loveth Righteousness, and hateth Iniquity, that the very Holiness and Purity of his Nature, as well as the Righteousness of his Law required that satisfaction to be made, that the Sins of Men might be pardoned, and God and Men might be reconciled, and thus both the Holiness of God's Nature is demonstrated, and the due Honour of his holy Law is preserved, *Hab. 1. 13. Isaiah 42. 21.*

Q. Doth not Christ his making satisfaction to the Justice of God for our Sins, hinder the free forgiveness of our sins? How can a debt be fully paid, and yet freely forgiven?

A. The forgiveness of our Sins, *Rom. 3. 24.* is still a most free forgiveness to us, because God freely gave us his dear Son Christ Jesus (out of his abundant love) to make that satisfaction for us, and also that the Justice of God accepted that satisfaction from Christ, which in strict justice might have been required of us. Thus the

wonderful Harmony of God's mercy and justice; and also of his wisdom and power is demonstrated in the way of Mens Redemption, *Joh. 3. 16. Psal. 85. 10.*

Q. Did not Christ also give himself for our Redemption?

A. Yea, *Gal. 1. 4. Titus 2. 14.*

Q. Doth it hinder God's free forgiveness, that he forgiveth none their Sins, without Faith, Repentance and Conversion?

A. Nay, which may help us to understand, that as Repentance and Faith on our part doth not hinder the forgiveness of God to be free to us, and of his rich free Grace, so nor doth the satisfaction of Christ to God's justice, on Christ's part hinder the same.

Q. But if Christ hath suffered Death, being the Punishment of our Sin, why should men dye? should the same debt and payment be exacted both from us and our surety?

A. By Christ's dying for us, the Death of the Body ceaseth to be a punishment (strictly speaking) though it is a consequence of *Adam's Sin* still remaining unto the Faithful; the sting of Death (which is Sin) being removed, Death is changed from being a Punishment to the Faithful, to be a blessed and sanctified means to put an end to the Sorrows, Tentations, and Evils of this mortal life, and to be unto them a passage and entrance into eternal life, *I Cor. 15. 55. 56.*

Q. Who were the chief actors that put Christ to Death.

A. The Jews, who being filled with envy, accused him, of diverse things, and particularly for saying,

saying, he was the Son of God, which they accounted Blasphemy, and of his being the King of the Jews, and the *Messiah* or Christ, *Matth.* 27. 18. *John* 10. 36. *John* 19. 7. 12. *Matth.* 26. 63. 65.

Q. Under whom did Christ suffer Death?

A. Under *Pontius Pilate* a Roman Governour, *John.* 19. 1.

Q. Why under him?

A. Because the Jews at that time had their power taken away by the *Romans*, so that they said to *Pilate* it was not lawful for them to put any Man to death, *John* 18. 31.

Q. Was there not a great hand of Providence in this?

A. Yea, It having been foretold, by some of the Prophets that the manner of Christ's Death, should be by Crucifying and Hanging on a Tree; therefore that manner of death was called (in the Old Testament) accursed, *Dent.* 21. 23. to signify before-hand, that Christ should become a Curse for us, and dye for us, the accursed death of the Cross; and also it was foretold by *David* in the second Psalm, that both Jews and Gentiles should gather together and take counsel against the Lord, and against his Anointed.

Q. How was it foretold by any of the Prophets, that Christ should be Hanged, or Crucified on a Tree?

A. *David* Prophecied, that his Hands and Feet should be pierced, which was accordingly fulfilled, and was only used, in that manner of death; and *Moses* lifting up the Brazen Serpent on the Pole, or Tree, was a Figure of Christ his being lifted

lifted up on the Tree of the Cross, as Christ himself declared, *John 3. 14. Psal. 22. 16.*

Q. Were not all other things concerning Christ of the chiefest moment, recorded in the New Testament, as his Doctrine, Miracles, manner of Birth, Life, Death, Burial, Resurrection and Ascension, foretold by the Prophets, and recorded in the Old Testament?

A. Yea, *Acts 26. 22. 23. Luke 24. 44. 45. 46.*

Q. Why was it so ordered by the Lord?

A. To give the greater Evidence, that Jesus, who was Born of the Virgin *Mary* was the Christ, seeing to him only, and to none else, could all these things agree, which were prophecied of him; as also to shew the excellent Harmony of the Scriptures of the Old and New Testament, being all given forth by one and the same Spirit.

Q. What discovery of Christ's Death, Resurrection, and victory over Sin, and the Devil, and of Salvation from Sin by Christ, had the Faithful, from the beginning of the World?

A. By the first promise, that God gave to our first Parents after the Fall, *Gen. 3. 15. That he would put enmity betwixt the Serpent and the Woman, and between his Seed and her Seed, and that the Womans Seed should bruise the head of the Serpent, but he should bruise his heel;* and also by the Sacrifices, which God taught them to offer, which were Types and Figures of Christ's Sacrifice, that was to come, *Heb. 11. 4.*

Q. Who is here meant by the Serpent?

A. The Devil, according to *Revel. 20. 2.*

Q. What is meant by his Seed?

A. That inward Principle of defilement, and Seed

Seed of Sin, that was then sown by the Devil in our first Parents, and through their Loins transmitted to their Posterity, and that which is born of it, called in Scripture, the Old Man, and the Body of Sin and Death.

Q. What is meant by the Serpents bruising the heel of the Woman's Seed?

A. That by means of the Devil, who instigated the Jews against him, Christ should suffer Death in his Manhood Nature, but his Head, that is, his Godhead, neither did nor could suffer any thing.

Q. What is meant by the Woman's Seed his bruising the Head of the Serpent?

A. His Victory over the Devil, by his Resurrection from the Dead, and that by virtue of his Death; and Resurrection, the Power of Christ, by his Spirit in all the Faithful, should destroy the Devils Power and Kingdom of Sin, slay the Old Man, and Crucifie the Body of Sin in them, and in due time, wholly deliver them from Sin, and all the effects and consequences of it, *Heb. 2. 14. Coloss. 2. 15. 1 John 3. 8.*

Q. When are the Faithful to be fully and completely delivered from all the effects and consequences of Sin?

A. At the Resurrection of the Dead, at which time, that first promise shall have its full accomplishment, *1 Cor. 15. 54.*

Q. What places of Scripture prove that the Sacrifices under the Law, were Types of Christ's Sacrifice, and that the Blood of those Sacrifices, signified the Blood of Christ, by which remission of Sin is obtained?

D

A. There

A. There are divers, as *Colos. 2. 16. 17. Heb. 8. 5. and 9. 9. 23. and 10. 4. 5. 6. 7. 8. 9. 10. 11. 12. 16. 17.*

② What is meant by that place in *Zach. 9. 11. As for thee also, by the blood of thy Covenant I have sent forth the Prisoners out of the Pit, wherein is no water.* Is not that Blood the Blood of Christ that was to be shed, and was accordingly shed, when he suffered on the Cross, by virtue of which, all the Faithful, who once were Satan's Prisoners, are translated out of his Kingdom of Darkness, (fitly signified by the Pit, wherein no Water is) and brought into the Kingdom of the dear Son of God, where is Righteousness, Peace, and Joy, Light, Life, Love and Liberty, and where Springs of living Waters flow?

A. Yea, *Colos. 1. 13. Rom. 14. 17. Isaiah 12. 3.*

② Was not the Passover a Type of Christ, and as the (*Exod. 12. 7.*) Blood of the Slain Lamb being sprinkled on the Lintels and Posts of the Doors of the *Israelites*, saved them from the destroying Angel, so doth not the Blood of Christ the Lamb of God that was slain for us, sprinkled on our Hearts and Consciences (not by any visible or material application, but) by Faith applied to us, save us from the Wrath of God, and destruction?

A. Yea, *1 Cor. 5. 7. 8. Heb. 12. 24. 1 Pet. 1. 2. Heb. 10. 22.*

② As the *Israelites* were to eat the Flesh of the Passover, so are not the Faithful (not by a bodily eating but) by Faith, to eat the Flesh of Christ's Quain Body, that they may have Eternal Life?

A. Yea,

A. Yea, John 6. 53.

2. What places of Scripture prove that Christ was to be a Priest, and that the Priesthood of the Law and first Covenant, was to end and give way to Christ's Priesthood, that is unchangable and to remain for ever?

A. Psal. 110. 4. The Lord hath sworn and will not repent, thou art a Priest for ever, after the order of Melchisedeck, compared with Heb. 7. 11. 12. 24.

3. How is Christ a Priest for ever, seeing the Sacrifice of himself, he did offer but once, when he suffered Death on the Cross; and by one Offering, once offered, he hath for ever perfected them that are sanctified? *Heb. 7. 27. Heb. 9. 28. Heb. 10. 14.*

A. Because the virtue, merit, worth and efficacy of that one Offering, once made, was sufficient for the expiation, and taking away the guilt of the Sins of the Faithful, from the beginning of the World, unto the end of it, Heb. 9. 15.

4. How is Christ a Priest after the Order of *Melchisedeck*?

A. Because Melchisedeck, which signifieth King of Righteousness, was not only a King, but a Priest also, so Christ is both King of Righteousness and King of Salem, which signifieth Peace, and also a Priest, and as Melchisedeck's Priesthood did far excel the Priesthood of Levi, so doth the Priesthood of Christ far excel it.

5. In what respects doth Christ's Priesthood excell that of *Levi*, and differ from it?

A. In many respects, as they are excellently set forth in the Epistle to the Hebrews, Cap. 7. 8, 9, 10. As First, Christ arose a High Priest

Out of the Tribe *Judah*. 2. He was made by Oath. 3. Not after the Law of a carnal Commandment, but after the power of an endless Life. 4. These of the *Levitical* Priesthood offered many Sacrifices yearly for Sin, but Christ, our High Priest, offered Himself a Sacrifice but once. 5. They were sinners themselves, and needed to offer for their own Sins as well as for the Sins of others; but Christ was without all Sin, and only offered the Sacrifice of Himself for the Sins of others, not only for the *Jews*, but for the whole World. 6. By reason of death, they were not suffered to continue, but Christ continueth for ever, having once dyed, he dyeth no more. 7. They offered the Bodies; Fat, and Blood of Beasts; but Christ offered up his whole Body of Flesh and Blood, together with his Soul, an Offering for our Sins. 8. Their Offerings were but the Figure, Type, and Shadow, his was the Substance, and thing signified. 9. Christ, by virtue of his Priesthood, was made surety of a better Testament, and of a better Covenant, which was Established upon better Promises. 10. None of all their Offerings could take away Sin, or purge the Conscience from Sin, but this his Offering once, did, to all that sincerely believe, and repent of their Sins. 11. The High Priest on the day of Atonement, being the 10th. day of the 7th. Month, every Year, entred the Holy Place made with Hands, but Christ our High Priest by his Atonement, hath entred into Heaven it self, and hath made open and manifest the way thercunto, unto all true Believers and Followers of him. 12. The

Jews paid the Tythes or Tenths of their Increase to the Priests and Levites, and they paid out of their Tenth a Tenth to the High Priest; but the true Christians, which are the true spiritual *Jews*, give both themselves, and their All to Christ their High Priest, and are ready to serve Him, and his Gospel, with their All, for the propagation and service of his Gospel; and if need be, and occasion requireth, freely to give more than the *Jews* gave for the service of the Gospel.

Q. What is signified by Christ's descent into Hell, according to the words of the Creed (commonly call'd the Apostolical Creed) and the 16th. Psalm, *Thou wilt not leave my Soul in Hell.*

A. That he remained in the State and Condition of the Dead, all that time betwixt his Death and Resurrection, in which interval of time he did further Conquer and Overcome the Powers of Hell and Death, and made a glorious Triumph over them, both at his Death and after his Death, (being free among the Dead, *Psal.* 88. 5.) And at his Resurrection and Ascension into Heaven, having led Captivity Captive, *Psal.* 68. 18.

Q. How, or in what Sense, did he lead Captivity Captive?

A. By his powerful and victorious Conquest over the Devil, Death, and Hell, having loosed the pains of Death, it being impossible he could be held or detained by them: He overcame the Devil and all his Angels, who had Captivated so many Souls, and made a Captive of him; by means of which, many Thousands of many Na-

tions, by the Power of Christ, through the Preaching of the Gospel, soon after Christ's Ascension, were rescued from the Devil's Bondage, and from serving him by their abominable Idolatries, and other vile Sins and Lusts, and became Servants of God and of Christ; and by the same Victory then obtained, the Kingdom of Sin and Satan will be more and more weakened, until it be utterly destroyed, and the Kingdom of God and Christ, in Truth, and Righteousness, and Holiness, advanced until its perfect State.

Q. Was the Guilt of our Sins laid upon Christ, and imputed to him, when he suffered Death for our Sins?

A. As Guilt signifieth obligation to Punishment it was laid upon him, and imputed to him, but not strictly and properly speaking, as it signifieth the blame or the culpableness of them: As when that *Gracian* King, with his free consent and desire, suffered Punishment for his Son, to lose one of his Eyes for his Son's Adultery, another Eye being taken from his Son, that the honour and justice of his own Law might be preserved; yet, who will say, that the blame of his Son's Crime was his, or that he was blame-worthy on that account?

Q. How is that place of Scripture to be understood, *Is. 53. 9. With his Stripes we are healed?* Were not these Stripes his Sufferings both of Soul and Body as Man, that he suffered without us?

A. Yea, with, or by which we are healed, because they were of that merit and efficacy, that

that by them he procured and purchased that inward Virtue and Grace to be given us, by which the Wound and hurt that Sin had given us is healed, and by means of which, that pure healing Balsam and Oyl comes from him into our Souls for their healing.

Q. What Figure or Type of this was given in the Old Testament?

A. The beaten Oyl, that by the beating and bruising of the Olive, came out of it, which was commanded, together with the fine Flower that came out of the Wheat, by its being ground, to be offered with the daily Sacrifices, and the Wine that was to be offered, with the Offering, which was the Blood of the Wine Grape, after it was pressed; also the Water that came out of the Rock, being struck by *Moses's* Rod, that refreshed the *Israelites*, when they were ready to dye for thirst, hath the like signification; the beaten Oyl, the fine Flower, and the Wine, in these Offerings, did all of them signify, as well as the Water that came out of the Rock, when struck by *Moses's* Rod, the healing, nourishing, and refreshing Vertue of Christ's Grace, which is given us by his Sufferings, *Exod.* 29. 38, 39, 40, 41.

Q. Is it not therefore a gross perversion of that place of Scripture, to understand by the Stripes of Christ, wherewith we are healed (as some have understood them) the Stripes wherewith Men by their Sins stripe Christ in themselves, wound and bruise him, as some affirm, or yet the stripes that he (The Light Within) giveth them in their Consciences when they sin?

A. Yea.

D 4

Q. Did

Q. Did Christ's Body in the Grave see Corruption?

A. Nay. *Acts. 2. 31.*

Q. Did it really rise on the third day?

A. Yea.

Q. Was it his real Body which appeared to his Disciples after his Resurrection, which spoke unto them, and did Eat and Drink with them?

A. Yea.

Q. What Sign or Figure of Christ's Resurrection on the third day did Christ himself give out of the Old Testament?

A. The Sign of *Jonas*, *Matth. 12. 39, 40.* That as *Jonas* was three days and three nights in the Whale's Belly, so should the Son of Man be three days and three nights in the heart of the Earth.

Q. What Figure in the Old Testament did signifie that Christ should rise from the dead on the first day of the Week, being the next day after the Sabbath, and be the first Fruits of the Resurrection?

A. The sheaf of the first Fruits of their Harvest, *Levit. 23. 10. 11.* which they were to bring to the Priest, and which he was to wave before the Lord, on the morrow after the Sabbath, that answers to the first day of the Week wherein Christ rose from the dead, and became the first Fruits of them that sleep.

Q. What signified the waving of the Sheaf?

A. The waving of it was the Priest's moving it *Southward* and *Northward*, *Eastward* and *Westward*, signifying the Redemption and Salvation of all the Elect by Christ Jesus, from the
South,

South, North, East and West Parts of the World, called, the four Winds of Heaven, *Luke 13. 29.*

Q. What other Type in the Old Testament, signified our Redemption by the Death of Christ, our high Priest?

A. The Release of the Man-slayer, out of the City of Refuge, by the Death of the high Priest, so that he had liberty to return to his ancient Inheritance.

Q. What did the year of Jubilee, that was each fiftieth year, signifie wherein they had their former Inheritances restored, after they were sold?

A. Our Restoration by Christ, who came in the fiftieth Generation, from the Flood of *Noah*, which was as a beginning of the new World; for from *Arphaxad*, (who was the first that was born after the Flood) to *Abraham* are eight Generations, and from *Abraham* to Christ, forty two Generations, making in all fifty Generations, *Gen. 11. 12. Matth. 1. 17.* Beside what Mystery lyeth hid in the number Fifty.

Q. Is it not a great Error in them, who say, that Christ's Body evanished, or was changed in Substance, and did not ascend, but another Body in its place and stead?

A. Yea.

Q. What is the hurt and evil Consequence of that Error?

A. It overturns, not only all the Ground of the Hope of the Resurrection of our Bodies, but of our whole Salvation; for if Christ be not risen, they that are fallen asleep in Christ are perished, and all their Faith is vain, and Preaching vain,
and

and all Men are yet in their Sins. and the Apostles are false Witnesses, and Christ's Prophecy, (who foretold his Resurrection on the third Day) hath failed, *1 Cor. 15. 13, 14, 15.*

Q. But may not his Resurrection be owned, and not his Ascension into Heaven with the same Body?

A. The one cannot be owned without the other; for if Christ's Body did not ascend, it did vanish or return to Dust, and Christ Dyed again, and his Body suffered Corruption, (which could not be) for the Scripture witnesseth, that Christ having once dyed, dyeth no more, Death hath no more dominion over him.

Q. What Scriptures in the Old Testament, foretold Christ's Ascension?

A. Diverse places, such as *Psal. 24. 7, 8, 9, 10. Psal. 47. 5. Psal. 68. 18. Isaiah. 52. 13. Gen. 49 19.*

Q. What Figure in the Old Testament did signify Christ's Ascension?

A. The burnt Offering, the Smoke of which ascended straight upwards, whence it has its name in the *Hebrew*, from a word that signifieth to ascend?

Q. Was not *Isaack's* being laid on the Altar, and afterwards being raised alive, a Figure of Christ's Death and Resurrection, according to *Heb. 11. 19.*

Q. Is there a real place above the Earth, called Heaven, into which Christ hath entred with his Body, and whole glorified Manhood of Soul and Body?

A. Yea.

Q. How doth this agree with Scripture, that
saith

saith, *Flesh and blood cannot inherit the kingdom of God* ? 1 Cor. 15. 50.

A. It is the same Body in Substance, though changed greatly in Manner and Qualities, from Natural or Animal, *Gen. 11. 12. Matth. 1. 17.* to Spiritual, from Mortal to Immortal; such as the Bodies of the Saints shall be at the Resurrection.

Q. Why do we not see that Heavens with our bodily Eyes, into which Christ's Body is entered?

A. Because of the Weakness and Grossness of our Flesh, and of our fleshly Sight, which can scarce see the Body of the Air, that we breath in, nor behold the brightness of the Sun; but when our Bodies shall be changed, and made Spiritual at the Resurrection, we shall see the glorious Heavens, and also the glorious Body of Christ, and the glorified Bodies of all the Saints in Heaven.

Q. Is there also a real place, called Hell, into which the Wicked both Soul and Body shall be cast at the Day of Judgment?

A. Yea, which is that called *Tophet*, *Isaiah 30. 33.* Which hath been ordained of old, he hath made it deep and large, the Pile thereof is Fire and much Wood; the Breath of the Lord like a stream of Brimstone doth kindle it.

Q. What signifieth *Tophet*, and why is it so called?

A. *Tophet* signifieth the beating of a Drum, and was the place where the Idolatrous *Israelites* burned their Children, and Sacrificed them alive to their Idol *Molech*, where they used to beat Drums

Drums, to hinder them from hearing the pitiful Cry of their Children; therefore by a Metaphor, Hell is called *Tophet*, and by the like Metaphor, Hell is called by Christ in the N. Testament, *Gehenna*, i.e. the Land or Field of *Hinnon*, where all the Filth of the City of *Jerusalem* was cast into, that piece of Ground having formerly belonged to a Man, called *Hinnon*.

Q. Why hath God so ordered it, that as the place of Reward to the Saints, and of Punishment to the Wicked, should not be seen by us in this Life, nor apprehended by any of our outward Senses; so that none should come from the Dead, to tell us of these things?

A. That thereby we might have the greater occasion for the Exercise of our Faith, which is the Evidence of things not seen, *Heb. 11. 1*. We have not only *Moses* and the Prophets Testimony concerning future Rewards and Punishments, but the Testimony of Christ himself, who rose from the Dead, and hath given us in the Records of the holy Evangelists and Apostles in the New Testament, full and sufficient Ground of Faith, to believe these things, to which the Spirit of Truth doth bear an inward Witness, and who will not believe on such great Evidences, nor would they believe, if any should rise from the Dead to tell them, *Luke 16. 31*.

Q. How is Christ the Object of our Faith, for Remission of Sin and Justification; is it as his Blood is shed, in us, and as he offers up himself a Sacrifice to us (as some say) to appease the Wrath of God?

A. Nay, for all such Notion of Christ's blood being shed in us, and his offering up himself in us
a Sa-

a Sacrifice for Sin, to appease the Wrath of God, is false, and contrary to Scripture, &c.

Q. Is then Jesus Christ considered as he died for us without us, and rose again, and as he was the Sacrifice for our Sins by his Death, and Blood that was outwardly shed, the Object of our Faith, for Remission of Sins and Justification?

A. Yea, *Rom. 10. 9, 10. Coloss. 1. 20. Heb 12. 2. Acts 10. 41.*

S E C T. VII.

Q. HOW doth Christ perform his Kingly Office?

A. By his various Administrations of it in the several Parts thereof.

Q. Which are the several Parts of it?

A. First, Such as respect Angels, both good and bad, and the whole Creation. Secondly, Such as respect the World, or that part of Mankind that do not belong to his Church. Thirdly, Such as belong to his Church.

Q. Hath Christ a Kingly Power and Government over all the good and holy Angels?

A. Yea, *Heb. 1. 6, 7. Col. 2. 10. Eph. 1. 21. Phil. 2. 10. Mark 1. 25, 9, 25. Luke 4. 35, 9, 42.*

Q. Hath he also a Power and Government over the evil Angels, and all evil and unclean Spirits, and the Devil the Prince of them?

A. Yea, as plainly appeared, by the Power and Authority he used to cast forth the unclean Spirits out of the Bodies of many that were Possessed.

Q. Hath

Q. Hath Christ also a Kingly Power and Government over Heaven and Earth, and the whole Creation?

A. Yea, as is evident from his own words, that all Power in Heaven and Earth was his, being given him of the Father, *Matth. 28. 18. Matth. 8. 26, 27. Mark 2. 27, 28. Acts 10. 36.* And which he shewed by his commanding the Winds and the Seas, and the great Miracles which he wrought, who, as he was Lord of the Sabbath, so he was Lord of all Creatures?

Q. How doth Christ put forth his Kingly Power and Government over Devils and wicked Men, seeing they are Disobedient to him?

A. By restraining and limiting their Power, over-ruling their evil Designs and Actions, and causing them to turn to his Glory, and the Glory of his Father, and to the good of his chosen; and lastly, by Judging and Punishing them at the last day, *Psal. 76. 10. Rom. 8. 28. Acts 17. 31. Matth. 8. 29.*

Q. How doth Christ perform his Kingly Office over the World, or that part of Mankind, that do not belong to his Church, and neither are, nor shall become Members of it, but remain Impenitent to the last?

A. By giving them a righteous Law, universally in their Consciences, for the Transgression of which, they are liable to his Judgment, *Rom. 2. 12.* As well as they, who have transgressed against the outward written Law or Gospel.

Q. What places of Scripture prove, that the Gentiles, or that part of Mankind, which have not the outward written Law, nor Gospel, have a righte-

righteous Law placed by God and Christ in their Hearts and Consciences, according to which, they are liable to be Judged?

A. There are many, such as *Gen. 6. 3. Psal. 94. 10. Job 28. 28. Micah 6. 8. John 1. 4, 5, 9. Rom. 1. 18, 19, 20, 21. Rom. 2. 14, 15.*

Q. Is that Law in Men's Consciences, universally any other than the meer Reason of Man, commonly called human Reason, and the Use or Improvement of it by its meer natural Actings?

A. Yea, for it is really Divine, being given them of God to Rule and Govern all the natural Faculties of Man's Soul, even his Reason it self, which is oft Corrupted, and dictateth false and corrupt things to Man in his corrupt State; but this Law of Righteousness, writ by God's Finger in his Heart, neither is, nor can be Corrupted; it is a Light given to enlighten his Reason, and as a Lamp to him in his night State, or as the Light of the Moon and Stars in the night Season, *Rom. 1. 13, 12. 1 Theff. 5.*

Q. If any Men should be found, who have Obeyed this Law, or Light in their Consciences, universally, should they be saved, not having Faith in Christ Crucified?

A. First, it is an improper and unfit Supposition, because, never any have universally Obeyed it in all Points; for according to the Scriptures Testimony, all have sinned, and fallen short of the Glory of God, and the Scripture hath concluded all under Sin; for he who Transgresseth in one Point, is guilty of the whole Law, and whatsoever the Law saith, (whether outwardly or inwardly written) it saith to them that are under it,

it, that every mouth may be stopp'd, and the whole world become guilty before God, *Rom. 3. 9. 10. 19. 23. Jam. 2. 10.* Secondly, upon that supposition, Men could not be saved with Eternal Life and Salvation, by their best works and most perfect obedience, to any Law or Light in them, because Eternal Life is the gift of God through Jesus Christ our Lord, and not the wages of Mens obedience, nay, not of the Saints (in a strict sense) for (as saith *Paul*) the Scripture hath concluded all under Sin, that the promise (to wit of Eternal Life and Salvation) by Faith of Jesus Christ might be given to them that believe, *Gal. 3. 22.*

Q. But did not *Paul* say, that the doers of the Law are justified, and that some of the Gentiles, who had not the outward Law, were doers of the Law, or did by Nature the things contained in the Law, and that their thoughts accused, or excused one another? *Rom. 2. 13. 14. 15.*

A. Though they did some things contained in the Law, yet they did not all things, but failed in divers respects (as oft even the Faithful do) and that their thoughts excused them at some times, as well as at other times accused them, this proveth, they did not perfectly fulfil the Law, wherein they were excused, it was but in part, and in comparison of greater Sinners, as Christ said, concerning *Tyre* and *Sidon*, *Sodom* and *Gomorrah*, that should rise up in judgment against the Jews; yea, excusing in the largest sense is far short of justification before God, which none but Believers in Christ Jesus have.

Q. How then are *Peter's* words to be understood, that God is no respecter of Persons? *But*
in

in every Nation, he that feareth him and worketh righteousness is accepted with him?

A. There is a twofold acceptance, the one of a Servant, the other of a Son: *Cornelius* and his Household being pious Gentiles, who did fear God and work Righteousness, were accepted in that State as Servants, but this was short of the justification and acceptance of Sons, and of being in a State of Salvation, which none have, but through Faith in Christ Jesus; and that *Cornelius*, before *Peter* Preached Christ to him, (as he dyed and rose again) was not in the State of Salvation, with respect to Eternal Life, is evident from the Angels words to him, how that *Peter* should Preach words to him, whereby he and all his House should be saved. Moreover that through Faith in Christ, as he dyed and rose again *Peter* Preached remission of Sins to *Cornelius*, and not through his Obedience in respect of what he did formerly, is clear from *Acts* 10. 43. To him (said *Peter*) gave all the Prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins.

Q. Doth it from hence follow, that all the Heathens, however so virtuous, and all others of Mankind, who have not had Christ and the Gospel outwardly Preached to them, and have not outwardly heard it, are perished, and shall be damned?

A. Nay, it no wise followeth, for tho' Gods ordinary way of Salvation is by the outward means of the Word outwardly preached or read; yet this hinders not, but that others may be, and shall be saved, who have not outwardly heard,

God working by his Spirit, when, where, and how he pleaseth.

Q Doth not this therefore lay a foundation of a judgment of Charity, for such upright and virtuous Gentiles as *Cornelius* was, before *Peter* Preached Christ to him, of whom we read in the New Testament, and as *Abimelech* was, of whom, and of his uprightness we read in the Old Testament, *Gen. 20. 5. 6.* who have not had the Scriptures and other outward means of Salvation, afforded unto them, that Christendom hath, that they are not without a possibility of Salvation, (though not on the account of their Works) through Faith in Christ Jesus, seeing God who is Light (and in a true sense may be said to be the Light in them, as being the Author and Fountain of all true Light, or illumination, whether common or special) is abundantly sufficient to give them what degree of Faith in Christ Jesus, either implicit or explicit, for Eternal Salvation, he thinks needful to them.

A. Yea.

Q But it is one thing, what God can do, or is sufficient and able to do, and another what he doth, or is pleased to do. Have any such a degree of Faith, either explicit or implicit, given them of God, by his inward teaching and illumination, without the Scriptures, as doth suffice to their Eternal Salvation.

A. Abraham, Job, and divers others have so had it, and all the Heirs of Salvation, wherefore ever scatter'd, shall have it, when and how God pleaseth, whose ways are above our ways, as the Heavens are above the Earth; for as there is no Name under Heaven, whereby Men must be saved,

ved, but the Name of Jesus, even him that dyed and rose again, neither (as Peter said) is there Salvation in any other, Acts 4. 12. so nor is there any promise of Salvation to any but through Faith in that same Jesus; for it is one God that justifieth the Circumcision (i. e. the Jews) by Faith, and the Uncircumcision, Rom. 3. 30. (i. e. the Gentiles) through Faith, and another way than by Faith (or without Faith) in Christ Jesus, the Scriptures do not hold forth for attaining Eternal Life and Salvation.

Q. How doth Christ perform his Kingly Office in and over his Church?

A. By converting them, and gathering them out from among the Dross and Rubbish of the World to himself, (God having chosen them in Christ Jesus before the Foundation of the World, that they should be holy, and having given them to him, Ephes. 1. 4. Job. 6. 37. 39. Job. 17. 6.) by giving them the Holy Spirit, and the saving Gifts and Graces thereof to sanctifie, renew, and regenerate them, into his own Image and Likeness, and to crucifie and mortifie the Old Man in them, with his deeds, by pardoning their Sins and justifying them, by giving them his Laws, and writing them in their hearts, by protecting and defending them, and ruling them by his spiritual Presence and Indwelling in their hearts, and by subduing his and their Enemies, Math. 1. 21. Acts 3. 26. 1 John 3. 58. Jer. 31. 18. 19. 33. 34. John 11. 52. Isa. 11. 12. Isa. 43. 5. 6. 7. John 16. 7. 8. 9. 10. 11. 12. 13. 14. Titus 3. 4 5. 6. Mark 2. 10. John 10. 28. 29. Mat. 9. 6. 7. John 17. 23. 26. Psal. 110. 1. 2. 3. 5. 6. Coloss. 2. 11. 12.

Q. Was not Christ's Resurrection from the Dead, and his Ascension into Heaven, as well as his giving, and sending down the Holy Ghost upon his Disciples, on the day of Pentecost, all great and glorious Acts of his Kingly Office and Power?

A. Yea, *John* 10. 17, 18. *Psal.* 68. 18. *Eph.* 4. 8, 12, 13.

Q. What place of Scripture in the Old Testament was a Figure of Christ's giving the Holy Ghost on the day of Pentecost, which was the fiftieth day from his Resurrection?

A. The Feast of Weeks, that was commanded to be kept on the fiftieth day from the day, that the Sheaf of the first Fruits was offered, *Levit.* 23. 15. 16.

Q. Is Christ to come from Heaven to judge all Men that ever lived, or shall live, even the quick and the dead?

A. Yea, as the Scriptures plainly testifie, *2 Tim.* 4. 1. *John* 5. 27, 28, 29.

Q. Will his coming and appearance be without us in his glorified Body, and true Manhood Nature?

A. Yea. *Acts* 1. 11.

Q. When will that time be that he will so come?

A. Of that Day and Hour knoweth no Man, nor the Angels in Heaven, *Matth.* 24. 36, 42, 44. The coming of Christ is infallibly certain, but the particular time of it, God would not have made known unto Men, that we may be continually watching, and give no way to security

riety or sloath, but be always preparing for our Lord's coming.

Q. How, or in what manner will Christ come?

A. He will come with great Power and Glory (by which Power he will raise the dead Bodies of all Men, both Just and Unjust) in the Glory of his Father, and of his holy Angels, with the Voice of the Archangel, and the mighty sound of a Trumpet, in Kingly Power and Majesty, who is King of Kings and Lord of Lords, *Matth. 15. 27. Mark 8. 38. 2 Thess. 7. 8, 9, 10. 1 Thess. 4. 16.*

Q. Is then his coming to raise the dead, and to judge the quick and the dead, a part of his Kingly Office?

A. Yea, *Matth. 25. 34, 40. Rev. 19. 16.*

S E C T. VIII.

Q. **W**Hat did the Covenant of Works, or the Law of Works, require of Men?

A. The Law and Covenant of Works required of Men perfect and perpetual Obedience in their own Persons, and doth so still require of all that are under it; so that the breach of it, and the transgression against it, in the least point, brings under Wrath and Condemnation, and the Curse, without any promise of forgiveness; the terms of which are, *Do and Live*, *Rom. 10. 5. Gal. 3. 10, 12, 13.*

Q. Were not many of the *Jews* and Twelve Tribes of *Israel*, under the Covenant of Works?

A. Yea.

Q. What was that Covenant of Works?

A. The Moral Law, delivered to them in the two Tables of Stone from the Lord himself by the Hand of *Moses* (the which Law written and engraven in Stones, though Glorious, is called by *Paul* the Ministration of Death and Condemnation, 2 *Cor.* 3. 7, 9.) and some other positive and special Laws, as contained in the Books of *Moses*.

Q. Was the Law of Circumcision, the Passover, the Sacrifices of Sin-offerings, any part of the Covenant of Works?

A. Strictly considered they were not, but according to the design of God, and their true signification, they all belonged to the Covenant of Grace, as it was then administered, as Signs and Seals thereof; being a part of the more obscure Administration and Dispensation of it for that time, as under Vails and Figures, during that state of Minority, as it were of the Church.

Q. But such as relied and rested upon their Obedience that they performed to these Laws, and had not Faith in Christ, and relied not upon the free Love, Mercy, and Grace of God, in and through Christ; did they not make it a Law of Works to themselves, and so fell short of Justification?

A. Yea, *Rom.* 10. 3.

Q. And are not many, called Christians, in the same danger, if they rely and rest upon their Obedience to any Law, either Outwardly or inwardly given them, as the Foundation of their Justification?

A. Yea.

Q. Are

Q. Are the Gentiles, who have not either Law or Gospel outwardly Preached or Administred to them, under any other Covenant of God, than that made at first with *Adam*?

A. They are not under any other Covenant, but they are under the Law of Righteousness, writ or plac'd by God in their Hearts and Consciences, *Rom. 2. 15.*

Q. Why may not the Gentiles, in their meer Gentile-dispensation, be strictly said to be under a Covenant of Works, without respect to *Adam*?

A. Because all Covenants that ever God made since with Men, both were by some special Revelation, and had some external Figure or Signs given by God for its Confirmation; but so is not this Law universally put in all Men.

Q. May not this divine Law or Light, put in all Men, be called the Law or Light of Nature, which seemeth warranted by *Rom. 2. 14.* where it is said, The Gentiles do by Nature the things contained in the Law?

A. If by Nature, in that place, we understand the Nature of Man, to be the subject of Reception, and not the efficient Cause and Author of it, it may be so called: But tho' Man's Nature is the subject of it, yet it is God, and the eternal Word that is the efficient Cause, Author, and Original of it, and not the corrupted and defiled Nature of Man.

Q. What is the nature of the Covenant of Grace, called the New Covenant?

A. It holds forth Remission of Sin, and Justification freely, by the Grace and Favour of God,

through Jesus Christ the Mediator of it, the promise of the Spirit, and the saving Graces and Gifts thereof, for our Sanctification, Regeneration, and Renovation, and for our mortifying and crucifying the Old Man, and the body of the Sins of the Flesh, the taking away the heart of Stone, and giving us a heart of Flesh, God's writing his Laws in those hearts of Flesh, and giving us his special teachings and special Illuminations, Operations, and influences of his Holy Spirit, working in us Faith, Hope, and Love, and filial Fear, and all other Virtues and Fruits of the Spirit, and true Gospel Repentance all suited to the Gospel and new Covenant Dispensation, and all this freely by, and through, and for Jesus Christ's sake, together with the promise of Eternal Life and Salvation, *Jer.* 31. 33. 34. *Jer.* 32. 39. 40. *Ezek.* 11. 19. 20. 36. 25. 26. 37. 26. 27. *Gal.* 4. 24. 26. 28. *Heb.* 12. 24. *Isa.* 44. 3. 4. 59. 21.

Q. But doth not the Covenant of Grace require any terms or conditions on our part, as Faith and Repentance, and new Obedience?

A. It requireth nothing of the true Subjects of it, as terms and conditions, but such as God promiseth freely to give, the Faith and Repentance and Obedience that it requireth, God has promised freely to give; by virtue of his Covenant; and no condition, or terms, that Men can perform, are any the least moving cause, to move God, to enable us to perform those conditions.

Q. But is there not an Order, in the way and manner of God's giving his many several Favours, Gifts, and Blessings, to the Children of the New

Cove-

Covenant, as remission of Sin, Justification, Adoption, and Eternal Salvation?

A. Yea, There is an excellent Order, of some things to go before, and other things to follow; some of which go before, and others follow only in order of Nature, and others in order of time, as plowing and sowing the Ground goes before Harvest and Reaping; yet neither the plowing or sowing are the moving cause to move God, to give the Fruit and Increase.

2. Doth then Faith and Repentance, in order of Nature go before remission of Sin, and Justification, though they are together in time?

A. Yea.

2. How doth this appear from Scripture?

A. By many plain testimonies of Scripture, as first, concerning the necessity of Conversion and Faith, in order both to forgiveness of Sin, Justification, and Salvation. This was *Paul's* Commission given him by Christ unto both Jews and Gentiles, *Acts* 26. 18. *To open their eyes, and to turn them from darkness to light, and from the Power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them, which are sanctified through faith that is in Christ Jesus;* and *Rom.* 10. 6. *The righteousness which is of faith, speaketh on this wise, say not in thy heart, &c. v. 7. but what saith it, the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith, which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved; for, with the heart man believeth unto righteousness, &c. Again, Rom. 8. 29, 30. In that excellent*

cellent golden Chain, containing several Links that follow one after another: There is *Predes-
tination* going before *Calling*, and *Calling* before *Justifying*, and *Justifying* before *Glorifying*. The *Calling* (that is, not an outward *Calling* only, but chiefly an inward *Calling*, and inward Work of God's Holy Spirit enlightning the understanding, and moving the Heart and Will to answer the *Call*) is not the proper Cause of either *Justification* or *Glorification*, but a necessary antecedent of it in order of Nature, as the holding out of the Hand is antecedent in order of Nature, to receive a free gift from him who freely gives; for Faith has no causality, in order to receive forgiveness of Sin, and Justification, more than the Hand has to receive a rich and free Gift, which Faith is also the free Gift of God. Again, *Acts* 10. 43. Said Peter in his Preaching to *Cornelius* and his Friends, *To him*, (viz. *Christ Jesus*,) even him whom they Slew, and Hanged on a Tree, gave all the Prophets witness, that through his Name, whosoever believeth in him shall receive remission of Sins. Secondly, As to Repentance, its being necessary in order to forgiveness and blotting out of Sins, Peter's words are plain, *Acts* 3. 19. Repent ye therefore and be converted, that your sins may be blotted out, &c. And *Acts* 5. 30, 31. The God of our fathers raised up *Jesus*, whom he slew and hanged on a tree, him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins. And *Luke* 24. 47. Christ, after his Resurrection, taught the Disciples the true Method and Order of Preaching, That re-
pentance

penitance and remission of sins should be preached in his Name, among all Nations, beginning at Jerusalem. Thus we see how though Repentance and Remission of Sins are joyned together in those places, yet in order, *Repentance* is put antecedent to *Remission* of Sins.

Q. But is not Repentance a proper effect of remission of Sin, as the Soul has a lively sense of it wrought by the Spirit of God in the Soul, as it was said of *Mary Magdalen*, she loved much, because much was forgiven her, who was a deep and great Penitent?

A. As some degree of Repentance is antecedent to forgiveness, not as its Cause, so there are other degrees of it that are consequents thereof, and may be called the effects of it.

Q. Are the Infant Children of believing Parents within the Covenant of Grace, together with their Parents, so that the Promise is to them and their Children?

A. Yea, *Act. 2. 39. Gal. 4. 28. Gen. 17. 7. I Cor. 7. 14.*

Q. What is the alone meritorious and material Cause of Mens Justification before God? Is it not the Righteousness of Christ's most holy and perfect Obedience (unto Death, and the shedding of his most precious Blood) done and performed by him without us, freely of God imputed to us, and received by Faith?

A. Yea.

Q. What places of Scripture in the Old Testament hold forth the Justification of the Faithful, and their eternal Salvation by Faith?

A. That

A. That in *Genesis* 15. 6. compared with *Rom.* 4. 2, 3. *Abraham* believed in the Lord, and it was counted to him for Righteousness; from whence *Paul* inferred, that *Abraham* was not justified by Works, though he was a very holy Man, but by Faith. And though *Abraham's* Faith is not expressly said to have been in Christ, as he was to come and suffer Death for our Sins in the Flesh, yet it is certainly imply'd, for the great Promise of God to *Abraham* was, *That in his seed all nations of the earth should be blessed*, and therefore *Abraham* also was blessed in that seed, which seed was Christ, as he came in the Flesh, out of *Abraham's* Loins, [and not the Light within, or inward Principle and Seed of God in Mens Hearts, as some have most perversly constrned] a great part of which Blessing was forgiveness of Sins, and Justification through the Righteousness of Christ, without us, freely imputed to us, for that *Abraham* believed in Christ, as he was to come and suffer death in the Flesh, and rise again, is clear, *Abraham* saw my day and rejoiced (said Christ,) yea, he received *Isaac* after he had laid him on the Altar, in a Figure that signified his Faith, that Christ should not only suffer Death, but be raised from the Dead. And for Justification, by Faith in Christ, given to the holy Ancients, *Paul* Cites that place of the Old Testament, in *Habakkuk* 2. 4. *The just shall live by his faith*. And *Peter* quotes a place in *Isaiah* 2. 8. 16. *1 Pet.* 2. 6. *Behold I lay in Zion a chief Corner Stone, Elect, Precious, and he that believeth on him shall not be confounded.* And that Cloud of Witnesses mentioned *Heb.* 11. Who are

all said to have dyed in Faith; their Faith did certainly respect Christ Jesus, as he was to suffer death, and rise again, because he was, and is the sure Foundation, to whom all the Prophets gave witness, that whosoever believeth in him should receive remission of Sins.

Q. How then is *James* to be understood, who saith *Abraham* was justified by Works, and *Rachab*?

A. Not in the sight of God, but as an evidence both to themselves and others, that they were justified.

Q. Are they not very fallacious, who Teach Justification, by the Righteousness of Christ imputed to the Faithful, and mean thereby the inward Work of Righteousness, or Sanctification wrought in them?

A. Yea.

Q. And is it not Popish, and contrary to Scripture to Teach, that the Works which Christ works in us, or which we work by the help of his Spirit, are meritorious of Justification, seeing *Abraham*, whose Works were such, was not justified by his Works?

A. Yea.

Q. And is not the ground of their so Teaching false, and proceeding from great Ignorance; whereas they say, the Works that Christ or the Spirit works in us are not ours, but Christ's? for though Christ, by his Spirit, is the efficient Cause of them, yet he is not the only efficient, for we also work with him, and we are the only formal Cause of them; it is not Christ in us, that Repents, Believes, Obeys, but we, by his help and assistance; and therefore,

fore, tho' Christ is a perfect Agent, yet while we are not perfect, the Work is not perfect; for the nature of the Effect followeth the imperfect Cause, especially the formal Cause. An Effect altogether good, must have all its Causes perfectly good; otherwise, if there be a defect but in one of them, the Effect is imperfect?

A. Yea.

S E C T. IX.

2. **W**Hat use hath that inward Law of Righteousness, or Illumination in all Men, given them by Christ, if no Man can be eternally Saved by it, without Faith in Christ Crucified?

A. It is of great use, as it is a preparatory Ministration of the Spirit, in a lower degree and kind of Operation, for convincing of Sin, and giving the knowledge of Sin, and working in the Soul a sense of God's Wrath and Judgment for Sin, that is of that service to Men; as when Men are Condemned to dye for their Crimes, and afterwards hear of the King's gracious and free Pardon, their former Condemnation makes the Pardon the more precious and acceptable to them. That was it that *Paul* calls the Ministration of Death and Condemnation, *2 Cor.* 3. 7, 9. that was glorious in its Season, that is, a antecedent and preparatory to the Ministration of Justification that followeth, and is much more glorious: For as God led *Israel* of old by *Sinai*, where the Law was given with terror, to *Sion* and *Jerusalem*, that signifieth the Vision

Vision of Peace; and where the Temple was built, without the noise of a Hammer, *1 Kings* 6. 7. So God now leads his *Israel* through the inward Ministration of the Law; to the inward Ministration of the Gospel and New Covenant of Grace, of Life and Peace.

Q. What other use hath it, especially to the Faithful, who are come under the New Covenant?

A. So far as the dictates and teaching, Light and Knowledge of it extends, it serves for a Rule of Life (together with the Scriptures) in things of moral Honesty, Justice, and Temperance; for if our *Reason* as Men be still of great use to us, in things of Reason, certainly that Law or Light in us, and in all Men, that is greater and more excellent, than *Humane Reason*, is of great use and service to the most Faithful. And Obedience to it, as a Rule of moral Life, is so necessary, that no Man can be saved without sincere Obedience to it.

Q. But doth not the more special Light and Illumination of Faith, given to the Faithful under the New Covenant, make the other void and useless, and as it were extinguish it, as the Light of the Day seems to extinguish the Light of the Night?

A. Nay: For as Christ said he came not to destroy the Law and the Prophets, but to fulfil them; so he is not come, either Outwardly, or Inwardly to destroy either our Reason, as Men, or any former Light or Illumination, that he had given; nor doth the Light of the Day extinguish the Light of the Night, strictly speaking,
though

though it may seem so to do, but doth rather strengthen it, and better it. And why should the more excellent *Light of Faith* extinguish this other *Light of Moral Justice*, more than it doth extinguish our Reason as Men, which by experience is not so found, but the contrary, that the more we are enlightned by, or with, the *Light of Faith*, our Reason is the more refined, pure, and clear, strong and vigorous.

Q. What ground of Scripture is there for *Two Lights*, or more than one? Is there not rather one only *Light*, which is God, and the Word Christ, which is one with him, that inwardly shineth in the hearts of all Men?

A. The *Light* originally is but one, and that is God, and Christ the *Eternal Word*, the Fountain of all *Light*, *Wisdom*, *Grace*, and *Goodness*; yet this one Fountain sendeth forth its various Streams according to his good Pleasure; and though there is but one God, yet there is diversity of Operations, and but one Christ, yet diversity of Ministrations, and but one Spirit, yet diversity of Gifts, as the Scripture plainly declareth; hence we find in Scripture, that God is called the *Father of Lights*, and the God of all *Grace*; also we read both of the manifold *Wisdom* of God, and his manifold *Grace*; and of the *seven Spirits of God*, answering to the seven Lamps, or Lights in the Sanctuary, which *Solomon*, according to the Wisdom given him of God, increased the number of unto Ten.

Q. But can God, or Christ, as he is the Word, be said to be a *Light in Men*, either universally in all Men, or specially in faithful Men?

A. Yea,

A. Yea, both universally in all Men, and more specially in the Faithful, it being generally acknowledg'd, not only by Christians, but by Heathen Poets, Orators, and Philosophers, that God, and his Word and Spirit, is in all the Creatures; and as it is said in the Book called *Wisdom*, God's incorruptible Spirit is in all things, *Wisdom* 12. 1. So that there is no Goodness, or Virtue, or Excellency, that is in either Stone, Metal, Vegetable or Animal, but God is the Author and first Cause of it; and that, not as at a distance, or without things only, but as near, yea, so near, that, as God is in all things, so all things are in him; and in him we live, and move, and have our Being; and therefore, as God is *Light* essentially in, and to himself, so by an easie *Metonymie*, God and Christ may be said to be a *Light* to, and in all Men, as the Cause and Author of *all the Light* that Men have universally; and more especially he is in, and to the Faithful their *Light*, (as *David* said, *The Lord is my Light and my Salvation*, *Psal.* 27. 1.) enlightning them with greater and more high and noble Illuminations and Lights, than he doth other Men, and so is a true Cause of their Salvation, as their *Light* in them, but not the only Cause, as within them, but also as in Christ God-man without them, and together with him, their great High Priest, Mediator, Advocate, Head of divine Influence and spiritual Nourishment, &c.

Q. But if God and Christ be a *Light* in Men, then what need is there of any thing else without Men? What need of Christ God-man with-

out them, to enlighten them, seeing they have God and Christ in them?

A. The Presence and In-being of one Cause takes not away the Influence, Virtue, and Operation of another Cause; as it were a false Argument to say, God is in a Field of Earth, as the great Cause of its fruitfulness, and therefore that Field will produce Corn, without Seed, and without Dew and Rain from Heaven, and without the Influence of the Sun, all which are external second Causes; even as false it is to argue, God and Christ considered as the Word, is in every Man, and in the Saints, and Operates in them; therefore they need not Christ considered as God-man, the Word made Flesh, their *High Priest, Mediator, Advocate, and Propitiation* in Heaven without them, or any influence of heavenly Dew, Rain, or Warmth from him, that Sun of Righteousness, in whom the Fulness of the Godhead dwells bodily, who is full of Grace and Truth; and of whose Fulness (as said *John*) we all receive, and Grace for Grace.

Q. Is it not therefore a great Error in them, who blame that assertion, that the *Light Within*, whether in Saints or Heathens is not sufficient to Salvation without something else, that something else being understood to be the *Man Christ (who is both God and Man)* and the Sacrifice of himself, by his Death on the Cross, his Resurrection, Ascension, and Intercession for us in Heaven; all which are something else than the *Light Within*, whether in Saints or Heathens?

A. Yea, and 'tis a downright setting Deism and

and Hethenism in opposition to Christianity, and a subversion of it.

Q. But did not Christ say to *Paul*, 2 *Cor.* 12. 9. *My grace is sufficient for thee*, and was not that Grace in *Paul*, and if sufficient, what need any thing else?

A. The Grace of Christ was in *Paul*, but in measure, and in Christ in all fulness; and tho' the present measure of Grace that was in *Paul* was sufficient for that present time, yet not without Christ; as a Man's Hand is sufficient to handle a Pen, and Write, or do other Work, but not without the Man himself; nor was that measure sufficient for all time to come, but *Paul* needed a daily supply of more Grace out of Christ's fulness; as the Bread we received last Week, and the Drink we then drank, will not satisfie us now, without a new supply of daily Bread and Drink, so nor will the measure of Grace given the last Week or Day suffice to Day, but we need daily to pray, in respect of our spiritual Bread from Heaven, *Give us this day our daily Bread*, or as some think it better translated, Give us this day the Bread of our *Sustenance*, or *Sustentation*.

Q. Hath the Grace of God and of Christ then, as it signifieth an inward Principle, that he giveth to Men, its several measures?

A. Yea, it hath, as *Paul* said, to every of us is Grace given, according to the measure of the Gift of Christ, *Eph.* 4. 7.

Q. Hath the Spirit of God any measures or parts?

A. Properly speaking, nay, For the Spirit of God is one and the same Infinite Being with God, and God has no Measures, Parts, nor Passions.

Q. Is then the Grace of God a distinct thing from the Spirit of God?

A. Yea, though not divided or separated there-from.

Q. How then are we to understand that manner of Speech used by some that, one hath a greater or lesser measure of the Spirit than another?

A. Not as with respect to himself, but with respect to the Gifts and Graces thereof; also when the Spirit is said to be quenched, that cannot be understood of the Spirit himself, but of his Operations.

Q. How is the Scripture to be understood, that saith, the Holy Ghost was sent down by Christ upon the Apostles? for seeing the Holy Ghost is that Infinite Spirit, and is every where present, he is not capable of any local motion of Descent or Ascent?

A. That Descent is also to be understood, not with respect to himself, but his Gifts and Graces.

Q. What are the saving Graces and Gifts of Christ, and of the Holy Spirit? Are they not an inward Seed and Principle of a spiritual and holy Life, (the same that *John* calls the Seed of God, 1 *John* 3.9. and *Peter* the Incorruptible Seed, of which the Children of God are Born, 1 *Pet.* 1.23.) containing all the Virtues, Graces, and Fruits of the Spirit in it *Seminally*; as Faith, Hope,

Hope, Love, Temperance, Patience, Humility, Meekness, &c. Even as the several Parts and Fruits of a Tree are contained in the *Seed* of it, which *Seed*, is by Christ Jesus infused into the Souls of the Faithful, to be in them a Principle of spiritual Life, and of holy Living and Acting?

A. Yea.

Q. But is not the Word and Doctrine of the Gospel, outwardly Preached, called the Seed by Christ himself? *Matth. 13. 19.*

A. It is so called, partly *Metaphorically*, and partly by a *Metonymie*, where the Thing containing receives the Name of the Thing contained; the *External Word* and Doctrine, being, as it were, the Conduit whereby the Seed of Gods Grace is conveyed into the Soul, and whereby that Seed doth Operate in the Souls of Men, for their Regeneration, who receive it with Faith and Love.

Q. How, and whence have the Faithful the Holy Spirit given unto them of God? Is it not by and through Christ, considered as he is both God and Man; our Elect High Priest, Prophet, and King, Head and Mediator, without us in Heaven; and as our Faith is exercised on him thus, as its Object, flowing into us, and imparting unto us, both the Holy Spirit, and his saving Gifts and Graces, and the daily increase of them?

A. Yea.

Q. By what Figure or Type was this signified under the Law?

A. By the Oyl that was poured on *Aaron's* Head, and did run down from his Head and Beard, to the lower Skirts of his Garments.

Q. What Testimonies of Holy Scripture have we for this?

A. Many both in the Old and New Testament, as *Isa.* 32. 1, 2. *Isa.* 59. 21. *John* 1. 14, 16. *John* 7. 38, 39. *John* 4. 14. *John* 15. 26. *Acts* 2. 33. *Eph.* 4. 7, 8, 15.

Q. Can it then be supposed, that they have the Holy Spirit, or the saving Gifts and Graces thereof, who have not Faith in Christ, as he is both God and Man without them in Heaven, seeing the Promises are only to *them* that believe in him as such?

A. **Nay.**

Q. Do not such who think they have all within them needful to Happiness and eternal Salvation, make themselves equal with Christ, and as near to God, in way of Union and Communion, as Christ? And are not such guilty of great Idolatry and Blasphemy?

A. Yea.

Q. Is Christ God-man without us, the Head of all gracious Influences, not only as the procurer and purchaser of them, by the dignity and merits of his most holy Obedience unto Death, but also, as the real dispenser of them, out of the fulness of all Grace and Truth that is in himself, so as that he is the great Store-house of Grace, out of whom, God the Father, who dwells in him in all Fulness, supplyeth the Church, and every true Member thereof?

A. Yea,

A. Yea, Eph. 4. 7. 8. 15. 16. Coloss. 2. 19. Job. 1. 16. Col. 1. 19. 2. 3. 9.

Q. What are these divine Influences, Gifts, and Graces, which the Faithful receive of God, out of Christ, and which come down from above from the Father of Lights, and descend as the Rain upon the mown Grass?

A. It is far better to know and enjoy them by spiritual gust, taste and feeling, than by any nice and dry Speculation of them. They are like the Manna from Heaven, which though the Children of *Israel* fed on, yet they knew not what it was, *Exod. 16. 15. Rev. 2. 17.* Let it suffice us to know them by the Names which the Scripture calls them, Streams of Life, living Waters, Rain and Dew from Heaven, divine Powers, Lights, and Virtues (like the Virtue that went out of Christ, that healed the Woman of her Issue of Blood) Gifts and Graces, Milk, Honey, Bread, Wine and Oyl, a Feast of Fat things; all which though borrowed and metaphorical Names, yet signifie more excellent and precious things than all worldly Treasure, for they are the true and incorruptible Substance and Riches which never fade away, nor never take Wings to fly from them that love them, and him of whom, and by whom they have them, *Isa. 12. 3. 55. 1. 25. 6. Psal. 68. 9. Hos. 14. 5. Psalm 81. 16. Prov. 8. 21.*

S E C T. X.

Q. **W**Hat are the Laws that God doth write in the Hearts of his People, *Jerem.* 31. 33. Are they not the same that are writ in the holy Scriptures, excepting the Ceremonial part that is abolished, and some other Laws peculiar to the Jews?

A. Yea.

Q. How doth he write them in their Hearts? Is it without all use of outward means?

A. Nay.

Q. Then are not the Laws, writ in the Hearts of the Faithful, by the Spirit, in the use of outward means, as a Transcript or Copy from the holy Scriptures themselves?

A. Yea.

Q. What is the difference betwixt the Law writ in the Hearts of the Faithful, and the Law writ in the Hearts of the Unfaithful?

A. There is a great difference, the one hath the Law writ in Stony Hearts, the other hath it in Hearts of Flesh, that are made by the Lord soft and tender.

Q. Of what service are the Promises contained in the Scripture to the Faithful?

A. Of exceeding great use and service, for by them, through the Operation of the Spirit, we are made partakers of the divine Nature.

Q. What is the difference betwixt the manner of God and Christ their being in the Saints and true Believers, and the manner of their being in Unbelievers, and Unconverted Persons?

A. As

A. As to the essential Presence of God, and the essential Word and Spirit, that is the same every where, and in all things, but in respect of Manifestations and Operations, the difference is great; for the Faithful have peculiar and special Manifestations and Operations of God and Christ in them, which none others have. Again, God and Christ, and the Holy Spirit, are in the Faithful by Union and Communion, and Inhabitation, or In-dwelling by Faith and Love, but not so in unbelievers and unsanctified Persons. Hence it is that unbelievers are said to be without God and Christ in the World, without Hope, Strangers and Aliens from the Commonwealth of *Israel*.

Q. How is Christ in the Saints their Hope of Glory? *Coloss. 1. 27.*

A. It is not so to be understood, as if Christ were only their Hope, or the Object and Author of it only as within them, and not as without them, as he is God-man, the great High Priest, Mediator and Advocate, and as their Head; for he is the Saints Hope both ways considered; for *Paul* gave thanks to God for the Hope laid up for the believing *Colossians* in Heaven, *1 Coloss. 3. 4. 5.* And surely that was more, or something else, than what they enjoyed of Christ within them, unless Men will say (as some have said) that there is no Heaven at all without Men, but only within them, nor any Hell but within them, which is abominable Ranterism; but we cannot have the saving knowledge of him, nor that sweet and comfortable experience and enjoyment of him, and of his Love and Life and spiritual Blessings,

sings, but as the Mystery of him is inwardly revealed in us, and his Love and Life inwardly felt by us; for as Christ within the Saints, and without them, is but one Christ, so it is but one great Mystery, which yet may be distinguished into two parts, the greater part being God manifest in the Flesh (to wit, in the Flesh of Christ, as he outwardly suffered) justified in the Spirit, seen of Angels, Preached to the Gentiles, believed on in the World, received up into Glory, which *Paul* said, was without Controversie, the great Mystery of Godliness, and without all doubt is the greater part of the Mystery; for the best of the Saints have not the Fulness in them, it is only the glorified Man Christ Jesus, without them, who has that Fulness; but every one of the Saints have a measure of the Gift of Grace out of that Fulness, as the Water in the Cistern is but a small part of that which is in the River; and though there be ever so much good Water in the River without me, yet if I drink not of it, and have not some of it within me, I cannot be refreshed, nor satisfied, nor can I live by all the Water that is in the River or Fountain without me, unless I receive of it within me to refresh me: But if there were no Water in the River without me, I could have none to drink and receive within me, but behoved to perish for thirst.,

S E C T. XI.

② **W**hen we feel a great thirst and want of the Water of Life within us, how are we to receive a supply, to refresh and satisfy our thirsty Souls?

A. By

A. By asking it of God, through Christ, and praying to God, in the Name of Christ, with true Faith.

Q. How are we to pray to God and Christ, whether as God and Christ are within us, or without us, or as both within us and without us?

A. We are to pray to God, as he is Omnipresent, who is above All, and through All, and in All, as well as that he is Omniscient, *i. e.* knowing all things, and Omnipotent, *i. e.* able to do all things; and as the Saints (Recorded in Scripture) prayed to God in Heaven, because that is the most glorious Place, where he reveals his greatest Glory, and is his Throne, so they prayed to him, who is the Great and Holy One in the midst of them: And Christ promised to be in the midst of them, that should meet together in his Name, according to his spiritual Presence with them and in them, *Eph. 4. 6. 1 Kings 8. 23. 30. 39. 43. 49. 2 Chron. 6. 14. 21. 23. 25. Psal. 46. 5. Isa. 12. 6. Zeph. 3. 5. 17. Joel 2. 27. Ezek. 43. 7. Zech. 2. 10. 11. Matth. 18. 20.*

Q. Ought we not in all our Prayers, Adorations and Thanksgivings, to direct the Eyes of our Minds by Faith to God, especially as dwelling in the glorified Manhood-nature of Christ without us in Heaven, and also to Christ, God-man in Heaven, who in respect of his Bodily Presence is only in Heaven, and is in us by his Spiritual Presence, and gracious Influences?

A. Yea.

Q. What Type was there of this in the Old Testament?

A. The

A. The Children of *Israel*, when-ever they prayed, being remote from it, were to direct their Faces towards the Temple of *Jerusalem*, *1 Kings* 8. 29. 30. 38. 42. 48. Which Temple was a Type of our Lord's Body and Manhood-nature in Heaven, to which our Minds, by Faith and Love, should be turned, when we pray to God and Christ; which yet doth not hinder, but that we should and ought to pray to God and Christ, spiritually Present with us and in us, whose Presence filleth Heavens and Earth, and who is not a God afar off only, but a God nigh at hand, a present and ready help to help and relieve us at all times.

2. What Type was there in the Old Testament, of Christ's Intercession for us in Heaven?

A. *Moses's* Intercession for the Children of *Israel* in the Mount, who prevailed against *Ama-leck* their great Adversary below, while *Moses* in the Mount held up his Hands, *Exod.* 17. 11. 12. making Intercession for them; even so, by Christ's continual Intercession for us in Heaven, we have not only acceptance of God, but receive power to overcome our Sins and Lusts, and the Devil and all his Tentations that assault us here on Earth, which were it not for Christ's continual Intercession for us in Heaven, we could never do.

2. Doth the Man Christ, now in Heaven, hear our Prayers, whether uttered in Words, or conceived in our Minds, and knoweth all our afflictions, tryals, and exercises?

A. Yea certainly, and his tender Heart and Soul is touched therewith; for we have not an
High

High Priest which cannot be touched with the feeling of our Infirmities, *Heb. 4. 15.* And seeing we have this great High Priest that is passed into the Heavens, let us hold fast our Profession, and let us come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need, *Heb. 4. 14. 16.*

Q. Are Saints or Angels to be prayed unto ?

A. Nay, *Rev. 22. 9.*

Q. Seeing we cannot pray acceptably to God, nor profitably to our selves, without the present Aid and Assistance of the Spirit of God, ought we not at all times to wait with inward attention to that Assistance to help us to pray, and in our praying ?

A. Yea, *Eph. 6. 18.*

Q. Is that Aid and Assistance of the Spirit perceptible to the Souls of the Faithful, so as to be felt and discerned by them ?

A. Yea, when the Mind is in a right frame.

Q. Seeing it is possible, that a Man may take that for an inward assistance of the Spirit of God, which is not really such, but some deception of Satan, or strong imagination, and on that mistake, may have a false joy, and counterfeit refreshment, how is he to be helped in that Case ?

A. Though the use of outward means is good in their place, as Reading, Conference, Advice from others of greater Spiritual Experience and Attainments, and examining both the Case, and a Man's own Sincerity, by the outward help of the holy Scriptures, yet a Spiritual discerning given of God, is most necessary for his help, both to prevent a Man's being deceived, and when de-
ceived.

ceived to discover the deception to him, *Heb. 5. 14.*

Q. Can it be supposed that any of the Faithful will want that assistance of the Spirit, either to pray, or give thanks, or perform any religious Service that is their Duty to perform to God, upon all occasions that their state and condition requires of them, whether in private or publick, in some measure or degree, that God will accept?

A. Nay.

Q. Is it not therefore a great Error and Sin in them, who omit Prayer, and Thanksgiving, and other religious Exercises, upon that pretence and excuse, that they want the motion and assistance of the Spirit thereunto?

A. Yea, *Jerem. 10. 25.*

Q. But ought we not to take great Care to have our Hearts and Minds in some prepared frame in order to Prayer, or any other religious Exercise?

A. Yea.

Q. How is that Preparation obtained?

A. Partly by internal Silence, and partly by Meditation.

Q. How by internal Silence?

A. By suppressing and silencing, not only all worldly Thoughts, but all Self-thinking, Self-willing, and Self-acting whatsoever; [*Note*, by Self-thinking, Self-willing, and Self-acting here, is understood, whatever a Man Thinks, Wills, or Acts, by his meer natural strength of Mind; without the gracious Aids and Assistances of the Holy Spirit,] all which do but Cloud and Vail
the

the understanding, and weaken and hinder the exercise of our Graces, and the more Noble Faculties and Powers of our Souls, and quench the Motions and Operations of the Holy Spirit.

Q. Is such an internal Silence possible, and have any attained to it?

A. It is not only possible, but many have attained to it; and it is very necessary to attain to it, which is gradually obtained, and the difficulty comes gradually to be removed; and such an attainment, becomes exceeding delightful and sweet, as well as profitable to the Soul; surely *David* had attained it, when he said, Truly my Soul is silent on God, *Psal.* 62. 1. as the best translation is, and, *Unto thee, O Lord, silence praise in Zion*, *Psal.* 65. 1. As intimating, that as God is praised in silence, so praise cannot be truly performed unto God, while the Mind is unsettled, disquieted, and discomposed, which it will needs be until it come to true Silence; as also when he said, *My heart is fixed, O God, my heart is fixed*, *Psal.* 57. 7. and then it follows, *I will Sing and give Praise*, and divers places of Scripture hold forth not only the duty of inward Silence, or ceasing from all Self-actings, whether of the Understanding or Will, but also the great profit and benefit of it, *Lam.* 3. 27. 28. *Psal.* 4. 4. 46. 10. *Isa.* 30. 7. 15.

Q. How by Meditation?

A. After the Mind is cleared and disburdened of all Self-disquieting thoughts and actings, then (as a fruitful Soil, having good Seed sown in it, and being watered with Rain from above, and warmed with the Sun's heat, brings forth plenty

ty of sweet smelling Herbs and Flowers, both pleasant to the Sight, and profitable for Use, which it could not do while it was loaded with Rubbish) being helped with the Rain and Warmth of God's Holy Spirit, it bringeth forth with ease and pleasure, precious and wholsom Meditations, and Thoughts most suitable and proper to its present state, upon variety of objects, all which do greatly conduce to dispose the Soul for Prayer and Thanksgiving, and any other religious Duty.

2. Doth the holy Spirit help us in Meditation, without all use of outward means of Instruction, as Reading in the holy Scriptures, Hearing Conference?

A. Nay, but by using frequently these outward means, the Holy Spirit by his holy Inspirations and Motions, brings seasonably to our remembrance what we have formerly heard or read, and have been taught out of the holy Scriptures of divine Truth, and also brings to our frequent remembrance the great Love and the many Mercies of God to us both Spiritual and Temporal, and his great and manifold Deliverances, Preservations, and gracious Providences, which afford us matter of Praise and Thanksgiving unto God, which ought to be offered up with our Prayers.

2. What things more particularly, are the proper and necessary matter and subject of our Meditation?

A. The Works of Creation and Providence, both in general and particular, (and more especially, the *Psal.* 77. 10. 11. *Psal.* 143. 5. *Eccles.* 12. 1.)

12. 1.) great Work of our Redemption, and the great Glory of God, that is wonderfully demonstrated therein, in his great Attributes of Mercy, and Justice, Wisdom, and Power, in most excellent Harmony; and how the Father, the Son, and the Holy Ghost are all concerned in that great Work; the Father did not dye for us, but he so loved us, that he spared not his dear Son, but gave him freely to dye for us; and Christ so loved us, that he freely gave himself for us, to suffer the cursed Death of the Cross, in our stead; and the Holy Ghost so loved us, that he is come to be a true and faithful Witness to us in our hearts, to assure us that Christ dyed for us, and to apply to us, the great Worth, Efficacy, and Merit of what Christ hath done and suffered for us, who is the free gift both of the Father and the Son to us, and also freely giveth himself to us, by whom, God through Christ, doth work the true convincement in us of our sin and misery, and the true Conversion from it, begetting in us true Faith, Hope, and Charity, and all other Evangelical Virtues and Fruits, which are therefore called the Fruits of the Spirit; all which ought to be the most frequent matter and subject of our most serious and devout Meditation; together with the exceeding great obligation of duty that lyeth upon us, of Love and Obedience, as the reasonable return of such exceeding great and rich favour, love and mercy freely bestowed upon us, which are the great motives to Christian Obedience; also the Laws and Commandments of God and Christ (to the end we may obey them,) ought to be our daily study

and meditation; in the doing of which we may expect the Blessedness and Promises of God, to be fulfilled to us *Psal. 1.* throughout; and likewise the precious Promises of God recorded in Scripture, ought to be frequently in our Meditations, that by them we may be encouraged, to pray to God, for the performance of them: And we ought not only to have continually before the eyes of our Minds, the great Love of Christ, in his dying for us, but his most holy Example, in his most perfect Obedience, Resignation, Patience, Humility, Self-denial, Love to his Enemies, that we may follow his Steps, *1 Pet. 2. 21.* Moreover the frequent consideration of our State, past, present, and future, with the most diligent and impartial examination of our selves, and of our daily conversation, both exteriour and interiour, is most necessary for us, that wherein we have failed in our duty, either to God, to our selves, or our neighbours, we may be humbled and sorry for it, confess our sins to God, and ask forgiveness of God, for Christ's sake, and wherein we have been helped by his Spirit and Grace, to advance, in the ways of Holiness to bless and praise God through Christ Jesus for the same; also the frequent meditation of Death and Judgment, the vanity of the World, with all its Profits, Pleasures, Honours and Preferments; and the exceeding great advantage of Godliness, which hath both the Promises of this Life, and of the life to come is exceeding both profitable, and necessary to us, in all which, or whatever is necessary to be remembered by us, *Cant. 1. 4. Psal. 8. 3. 4. Psal. 63. 5. 6. Psal. 119. 23. 48. 148.*

1 Tim. 4. 15. 2 Tim. 2. 8. Psal. 104. 34. and made the subject of our frequent meditation, the faithful may expect the assistance of God's blessed Spirit, in the diligent use of the means and helps that God hath offered to us.

Q. To whom are we to pray and give thanks, as the one intire object of Divine Worship, Prayer, and Thanksgiving?

A. To God the Father, the Son Jesus Christ God Man, and the Holy Spirit, and who is also the one intire object of our Faith, *1 Cor. 1. 2. 3. Revel. 1. 4. 5. 6.*

Q. Are we to make use of any Images in Divine Worship?

A. Nay, *Exod. 20. 4. 5. Acts 17. 25. 29. 30.*

Q. How are we to pray, and give thanks so as to be accepted?

A. In Spirit and Truth, in sincerity of heart, in Faith without doubting, in humility, in holy fear with understanding, with love and fervency of heart, with frequency and constancy, to all which we need the continual help of God's Spirit and Grace to aid and assist us, *John 4. 23. 1 Tim. 2. 8. Gen. 18. 27. Gen. 32. 10. 1 Thess. 5. 17. 1 Cor. 14. 15. Heb. 12. 28. Jam. 5. 16.*

Q. Is not private Prayer alone by our selves, in secret a necessary duty daily to be practised by us?

A. Yea, *Matth. 6. 6.*

Q. Is not also Prayer with others, in Families, and especially in publick, where the Faithful meet together a necessary Duty?

A. Yea, *Jerem. 10. 25. Matth. 18. 20. Acts 13. 3.*

Q. What are the things for which we are chiefly to pray?

A. They are briefly contained in that excellent form of Prayer, which Christ taught his Disciples, saying, *Our Father, &c.* all other Prayers throughout the Scriptures, containing nothing for substance, but what is comprehended in that Prayer, and may be reduced to some Head thereof, *Matth. 6. 9.*

Q. Is not external Worship (with our Bodies and outward Man) as Vocal Prayer with our Mouths, and the reverend behaviour of our Bodies, as in bowing, kneeling, standing, when we Worship God with Prayer and Thanksgiving, a necessary part of Worship, as well as the internal of the Heart and Mind, and commanded of God? *1 Cor. 6. 20. Eph. 3. 14. Rom. 15. 6.*

A. Yea.

Q. Is it necessary and proper for the best of Men to confess their Sins, and pray for forgiveness of them?

A. Yea, *1 Job. 1. 9.*

Q. Why should they pray for forgiveness of Sin, who have receiv'd it already?

A. They have the same cause, as to pray for their daily Bread, who have it already; beside that, the great and most solemn and publick forgiveness of Sin is yet to come, at the day of Judgment: And the frequent sinful defects and imperfections that we fall into (as *James* said, *In many things we offend all*) require and call for our frequent confession, and asking of God the forgiveness of our Sins, *Acts 3. 19. James 3. 2.*

Q. For whom are we to pray?

A. Not

A. Not only for our selves, but for all Men; for our Enemies, for our Friends and Relations, and Neighbours, for the King and all in Authority, for the whole Church of God, and all the Faithful every where, and for all such of God's Elect as are yet unconverted and scattered, that they may be converted and gathered, for the prosperity and success of the Gospel, that Truth, Righteousness, and Peace may be advanced, Error, and every false Way brought down, Deceivers may be discovered, and the Deceived recovered and reclaimed, *1 Tim. 2. 2. Psal. 51. 18. Psal. 7. 9. Matth. 5. 44. 2 Thess. 3. 1.*

Q. Doth the Spirit of God teach us to pray, without all outward means of Instruction, or use of the holy Scriptures?

A. Nay, but in the use of them the Spirit of God working Faith in us, and inflaming our Hearts with fervent Love and Affections (wherein the very Substance and Life of Prayer doth chiefly consist) and bringing to our remembrance words of the holy Scripture, or the matter thereof, suitable to our present states and conditions.

Q. But doth not the Spirit at times give new words to a Man that has a spiritual Gift of Prayer?

A. Not new coined words, for that would be a new Language, but the Spirit may, and doth at times, help a Man to apply and accommodate words already in use, both Scripture words and others, suitable and seasonable to the matter of his Prayer.

Q. Must i.e. who prayeth by the Spirit, every

time that he prayeth, use variety of different Expressions?

A. This is not always needful, for Christ who had the Spirit above all Men that ever were or shall be, prayed three several times, using the same words, *Matth. 26. 44 Mark 14. 39.*

Q. Is there not a true Prayer of the Mind and Heart, that is very acceptable to God, and also very profitable to the Faithful, when they do not utter audible words, and there is not a proper season to utter them?

A. Yea, as the Scriptures plainly testifie, *Lam. 2. 18. Gen. 24. 45. 1 Sam. 1. 13.*

Q. Is there not also a true Prayer in the Hearts of the Faithful very frequently, without all words, so much as conceived in the Mind, as a Man may feel a hunger and thirst after Meat and Drink, without saying in his Heart, that he is hungry or thirsty?

A. Yea, which Prayer is the true Spiritual hunger and thirst after God and Christ, to enjoy still more and more of his Love, Life, and Holiness; and is the continual motion and ascent of the Soul unto God and Christ by Love and Desire, and is the most principal thing in Prayer, which is oft without all words, either outwardly expressed, or inwardly conceived; and after this manner the Faithful pray continually and without ceasing, as the Heart is in a continual motion by the natural Life that is in it, so the Mind and Soul of every Faithful Man, is in a continual motion by the spiritual and divine Life of God and Christ in it, that it may still more and more

more approach to God, and be made conformable to him, *Psal. 42. 1. 2. Psal. 63. 8.*

Q. Though the Faithful are not to expect any new Articles or Doctrins of Faith to be revealed unto them by the Spirit, nor any new Laws or Rules of moral Life but what are contained in the Scriptures, yet such as are spiritual and holy Livers, and walk with God in their daily Conversation, both as to the exterior and interior part of it, with great exactness, diligence, and circumspection, regarding God and the leadings and guidings of his Spirit, that leads into all Truth, according to the plain Institution and Rules of the holy Scripture, both in Faith and Practice, may they not hope, pray, and wait for, and certainly find, clear and certain directions of God's holy Spirit in their Hearts and Souls (which they may certainly know to be such) to direct and guide them safely and comfortably in the contingent and doubtful affairs and intricacies of humane Life, respecting matters in themselves indifferent, neither commanded nor forbidden in Scripture, which oft cannot be resolved by the best dictates of meer humane Reason, helped and assisted by general Rules of moral Prudence; and has not the experience of many good and holy Men in all Ages confirmed the truth of it; and are there not Promises of God in the Scripture, that he will give such direction and guidance to such whom he counts worthy of it, and who in Faith and Humility pray and wait for it?

A. Yea, (although it is great presumption in any that are but Carnal and lax in their man-

ner of Life to expect such inward Direction, Counsel and Conduct) for which see the following Scriptures, *Psal.* 37. 23. *Prov.* 3. 58. *Prov.* 4. 12. 8. 9. *7am.* 1. 5.

Q. Ought not the first day of the Week, on which our Lord Rose from the Dead, be observed and kept, so as to be solemnly set apart for the Service and Worship of God, both in Publick and Private, with abstinence from servile Labour and from worldly Affairs, both in commemoration of our Lord's Resurrection on that day, and also in commemoration of the six days work of Creation, and the 7th. day of Rest, the first day of the Week being one day in seven?

A. Yea.

Q. What Reasons are to be given for the Observation of the first day?

A. The example of the Faithful in the Apostles days, whereof we have divers Testimonies in Scripture and the constant practice of the Church in general ever since: As also that the Lord's day mentioned by *John* in the Revelation whereon he had his Revelation, was esteemed by the Ancient Christians that lived near to the Apostles days, to be the first day of the Week, as *Justin Martyr* plainly testifieth; and that on that day the Faithful met for the solemn Worship of God; and it was called the Lord's day, not simply because our Lord arose on that day, but because he commanded it to be kept in commemoration of his Resurrection; as the Supper is called the Lord's Supper, because he commanded it in commemoration of his Passion; and Christ honoured the first day above others, with his appearing several

veral times to his Disciples after his Resurrection (before he Ascended) on that day; and on that day gave the Holy Ghost, being the fiftieth day from his Resurrection, which did fall on the first day, and still so falleth. *Matth. 28. 1. John. 20. 1. 19. Acts 20. 7. 1 Cor. 36. 2. Rev. 1. 10.*

Q. Are not also solemn times of thanksgiving to be observed by the Faithful, where not only in Private, but in Publick Assemblies, they ought to give thanks to God for solemn and more than ordinary Mercies, Deliverances, and Preservations?

A. Yea, *Exod. 5. 1. &c. Jerem. 30. 18. 19. Dan. 4. 35. 36. 37. Rev. 5. 9. Rev. 15. 3. 4. Rev. 19. 1. 2. 5. Nehem. 12. 27. John 10. 22. compare Mar. 1. 4. 52. 53. 54. 55. 56.*

S E C T. XII.

Q. What is the Catholick Church?

A. It is the whole Multitude of the Faithful where-ever to be found, having one Faith, one Lord, one Baptism, who are one Body (though many Members) having one Spirit, and Hope of their Calling, and one God and Father, over All, through All, and in them All, *Eph. 4. 45. 6.*

Q. What are the best marks of the true Church?

A. Purity of Doctrine, a due and right observation and practice of all the Institutions and Ordinances of Christ under the Gospel, and Holiness of Life and Conversation, *Matth. 7. 24. Eph. 2. 20. 21. 22.*

Q. Are

Q. Are Hypocrites and bare formal Professors, who have nothing of the inward Life and Power of Religion, Members of the Church?

A. Nay, as the Tares are not Corn, yet as the Tares are mixed oft with Corn, and until the Harvest hardly discernible from the Corn, *Matth. 13. 38.* so there may be, and are Hypocrites mingled among the Faithful, under the same visible Profession with them, like the foolish Virgins among the wise, *Matth. 25. 2.* And such, until they discover themselves either by Words or Deeds that are scandalous, neither can, nor ought to be rejected or disowned upon whatever pretence of a Spirit of discerning, but the Rule that Christ has given is to be kept to, to judge the Tree by its Fruit, *Matth. 7. 16.* And whatever inward sense or discerning Men have (or think they have) they ought to have it to themselves (as *Paul* said in a certain Case of Faith, *Rom. 14. 22.*) and accuse none, but such whom they can prove guilty, by their Words or Deeds, and that by credible Witnesses.

Q. Is every error in Judgment, or fault in Practice, sufficient ground of disowning or rejecting a Person from being a Member of the Church of Christ?

A. Nay, but such Error or Errors as oppose some Fundamental Doctrine of the Christian Faith, and such evil Practice as is scandalous, *Philip. 3. 15. 16.*

Q. Ought we not therefore to receive one another as Christian Brethren, and have mutual Charity, and in that Charity Worship God together, tho' differing in judgment in lesser matters,

ters, endeavouring to become all things to all Men, so far as the Truth and a good Conscience doth permit us?

A. Yea, 1 Cor. 19. 20. 21. 22.

Q. Is it not therefore a great Sin to be so uncharitable, as to revile others by base and reproachful Names, calling them the World, Children of the Devil, Idolaters, false Worshipers, who may be, and are as good, and possibly better Christians than our selves, and can demonstrate that they are so, by their Words and Works?

A. Yea, 1 Tim. 6. 4. Rom. 14. 10. 1 Cor. 6. 10.

Q. Ought any Men to be received or owned to be Members of the Church of Christ, who do not give some proof of their Christian Faith, by the confession of their Mouth and good conversation, before they be received and owned?

A. Nay, 1 Tim. 6. 12. 13. Heb. 3. 1. Heb. 4. 14. 10. 23. 2 Cor. 9. 13.

Q. Wherein doth the Communion of the Faithful consist?

A. Partly in Internals, and partly in Externals.

Q. How doth it consist in Internals, and in what?

A. In the Communion of the Gifts and Graces of God, Philemon 5. 6. 7. whereby they are mutually edified; refreshed, and strengthened by, and with one another, through their partaking of one and the same Holy Spirit, by their union with Christ their one Head, and one with another, from which Head, the whole Body fitly joyned

together, and compacted by that which every Joynt supplyeth, according to the effectual working in the measure of every part, maketh increase of the Body, unto the edifying it self in Love, *Eph. 4. 16.* And from which all the Body, by Joynts and Bands having nourishment ministred and knit together, Increaseth with the Increase of God, *Col. 2. 19.*

Q. Which are these Joynts and Bands?

A. Every one of the Faithful, but most especially, the most Eminent for Knowledge and Piety, and ministerial Gifts; such as the holy Prophets and Apostles were, and such as their true Successors are, who succeed them in the same Doctrin, Spirit, and holy Life.

Q. How doth it consist in Externals, and in what?

A. In the profession of the same Faith, and visibly joyning together in Christian Assemblies, to hear the Doctrin of the Gospel Preached, Worshipping God together with Prayer and Thanksgiving, and in the due Practice and Observation of Christ's Institutions and Ordinances under the Gospel, also in mutual acts of Piety and Charity?

Q. Is Fasting any necessary duty to be performed by the Faithful under the Gospel?

A. Not simply by or for it self, but as it is a help to prepare and dispose them for more solemn Prayer, Humiliation and Confession of Sin, either in Private or Publick, when some more than ordinary Occasion or Providence requires it, or some more than ordinary Service is proposed for the good of the Church in general,

or

or some Member, or Members in particular,
Matth. 6. 17. 18. Acts 13. 2. 3. Jonab 3. 5.

S E C T. XIII.

Q. **W**Hat other publick and visible Institutions and Ordinances hath Christ appointed to be practised by the Faithful, beside the preaching and hearing of the Word, and Prayer, and Thanksgiving?

A. Baptism with Water, in the Name of the Father, the Son, and the Holy Ghost; and the celebration of the Supper, in the use of the external Elements of Bread and Wine, with Prayer and Thanksgiving, to remember and shew forth the Lord's Death till he come, both which are not only proper means to preserve the Doctrine of the Christian Faith, being duly practised, but are means of Grace, Seals of God's Covenant of Grace, and Signs of our Union and Communion with Christ, and one with another in him, *Matth. 28. 19. Matth. 26. 27. 28. 29. 1 Cor. 10. 16. 1 Cor. 11. 23.*

Q. To whom is Baptism to be administred?

A. To none but such, as, in the judgment of Charity, may be reckoned Members of Christ and of his Church.

Q. Is it to be administred to any, more than once?

A. Nay, but once, to the same Person.

Q. Why but once?

A. Because that signifieth our ingrafting into Christ, and our entrance into the Church, as into a new World or Kingdom, which is but once.

Q. Is the Supper to be frequently administred to the Faithful?

A. Yea, as frequently, as with possible convenience it can be done.

Q. Why is it to be administred frequently?

A. Because we need to be but once Regenerated or born again, whereof Baptism with Water is a Sign, but being once Regenerated, we need to be frequently nourished, of which the Supper is a Sign that frequently ought to be used, as appears both by the Command of Christ (*As often as ye eat, &c.* and the example of the Faithful, in the *Acts* of the Apostles.)

Q. Doth not Baptism signifie remission of Sin, and our Justification by Christ, and his precious Blood shed for us, as well as our Regeneration, and the mortification and crucifying the Old Man with his Deeds?

A. Yea.

Q. And doth not the Supper signifie remission of Sin, and our Justification by Christ, as well as our spiritual Nourishment by Christ's Body and Blood, and holy Spirit, with the saving Gifts and Graces thereof?

A. Yea.

Q. Is the participation of the Body and Blood of Christ, together with the holy Spirit, and his saving Gifts and Graces, so tyed and confin'd to the use of the external Elements, that none can have the things signified without these outward Signs?

A. Nay.

Q. What need is there then to use them?

A. Be-

A. Because of Christ's Command, and the great Spiritual profit that the Faithful have by the due use of them, where they can be duly had, even as in the Case of hearing the Word Preached by word of Mouth, the ordinary means of Faith; yet such hearing is not of such absolute necessity, so as none can have Faith without hearing a Minister Preach; for many have had Faith wrought in them by the Word or Doctrin read by them, or by others read to them, who perhaps never heard the Word duly Preached by any Man.

2. How are the words of Christ to be understood, this Cup is the New Testament in my Blood shed for the remission of the Sins of many? How is the Cup the New Testament?

A. By the Cup is meant the Wine in the Cup, by an ordinary Figure in Speech call'd a *Metonymie*, where the Name of the thing containing is given to the thing contained.

2. How is the Wine in the Cup the New Testament in Christ's Blood?

A. By another *Metonymie*, as Circumcision was called God's Covenant under the Law, being the Seal of it, so the Wine (as well as the Bread) in the Supper is called by Christ, the New Testament, as being the outward Seal of it.

2. But what is the need or use of an external Seal of the New Testament or Covenant, seeing the Faithful have the inward Seal of the Spirit?

A. The inward doth no more take away the use and benefit of the outward to the Faithful now, than the inward Seal of the Spirit to Faithful

ful *Abraham* did take away the use of the outward Seal of Circumcision from him, which was given him of God to be a Seal of the Righteousness of Faith.

Q. What is meant by Christ's New Testament? and whether it is one and the same with the New Covenant?

A. It is the same for Matter and Substance, but that it further denotes Christ's Legacy, left us in his Will and Testament, and confirmed by those outward Seals, appointed by himself, that being the Nature of all Wills and Testaments, to be in force by the Death of the Testator.

Q. How doth it appear, that these outward things, as Water in Baptism, and the Bread and Wine in the Supper, are Seals of the New Testament or Covenant of Grace?

A. Because the nature and manner of all Covenants require some external Signs or Seals for their stronger confirmation; and as it is the usual manner of Nations, to confirm their Covenants by or with outward Signs or Seals, so it hath been always God's way, in all his Covenanting with Men, or with any People, to confirm it by some outward Signs or Seals, as the Sacrifices before the Law, and Circumcision, and the Passover, and the Sacrifices under the Law, *Psalms* 50 5.

Q. Is it not therefore a great Sin, and highly provoking to God Almighty, and doing contempt to our blessed Lord and Saviour Jesus Christ, not only to reject the Seals of his Covenant and Testament from practising them, so that they can be duly had, but to deny and vilifie them,
with

with the reproachful Names of beggarly Elements, and worldly Rudiments? yea, if God be not very merciful to them, to provoke him, to deprive them of the spiritual Blessings of his Covenant, for their so great contempt, through their great Ignorance, (God grant that it may not be wilful in some.) And do they not act as Foolishly in the Case, as if one that had a rich Legacy left him by the Will of his elder Brother, should in his folly tear away the Seal of it, which in Law renders it null and void?

A. Yea.

Q. How do the faithful the eat the Flesh and drink the Blood of Christ?

A. Not by the bodily Mouth, but by a true Faith, and sincere and fervent Love and Devotion.

Q. But may not Persons feed upon the inward Life and Spirit of Christ, without feeding by Faith on the Flesh and Blood of Christ?

A. Nay, according to Christ's plain and express words, *Joh. 6. 53.* Unless ye eat my Flesh and drink my Blood, ye have no Life in you; the Flesh and Blood of the Son of Man, together with the Fat and Marrow of the inward Life and Spirit of Christ, even whole Christ God-man is the Food of the Faithful; by him, if any enter in (the true door) he shall go in and out and find Pasture, without in his Flesh and Manhood, within in his Spirit and Godhead, as *Augustin* and other spiritual Writers have applied those words, *John 10. 9.*

Q. Doth not this hold forth the necessity of Faith in Christ, as he was outwardly crucified,

as for remission of Sin, and Justification, so for Regeneration and the new Birth?

A. Yea, which sufficiently sheweth the great ignorance of some, that teach, how *Paul* laboured more to bring People to know, or have Christ formed in them, than to bring them to have a Belief in Christ without them, as he was crucified, &c. For there is no other way to have Christ formed in us, but by having a saving Faith in Christ crucified without us, wrought in us by the Spirit of God; therefore *Paul* called Christ crucified, the Power of God, and the Wisdom of God. *1 Cor. 1. 23. 24*

S E C T. XIV.

2. **D**Oth the Baptism of the Holy Ghost and of Fire, which Christ promised to his Disciples, still remain in the Church?

A. In respect of the saving Operation, and saving Gifts and Graces thereof it doth, though not in respect of its miraculous and extraordinary visible Effects, as the Gift of Tongues, and the visible appearance of Cloven Tongues, like as of Fire, that sat upon each of them. *Acts 2. 3.*

2. With what Fire doth Christ Baptise them that believe in him?

A. With his Spirit of Judgment and Burning, whereby (according to God's Promise) their filthiness is purged away, and with his living internal Word, that is as a Hammer that breaketh the Rock in pieces, and as a Sword cutteth down, and slayeth the earthly Members of the Body of the Sins of the Flesh, and as a Fire to burn them up,

together with the Hay, Wood and Stubble, the Briers and Thorns, and all the combustible matter that cannot dwell with that devouring Fire, and everlasting Burnings. *Isa. 33. 14. 15.*

Q Is that the Fire whereof the Scripture mentioneth, whereby a Man shall be Saved, according to which, God (even the God of the Faithful) is called a consuming Fire, and Christ (*viz.* with respect to his inward appearance, and spiritual Operation in Believers) was promised to be like a Refiner's Fire, and like Fullers Sope, and that he shall sit as a refiner and purifier of Silver; and he shall purifie the Sons of *Levy*, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness; and that then the Offering of *Judah* and *Jerusalem* shall be pleasant unto the Lord, as in the days of old, and as in former years? *1 Cor. 3. 15.*

A. Yea. *Heb. 12. 29. Mal. 3. 2. 3. 4.*

Q Why is the Spiritual Appearance and Operation of Christ in Believers compared to Fire, and metaphorically so called?

A. Because of the resemblance and likeness of the natural and outward Fire to the inward and spiritual; for, as the outward Fire both enlightens and consumes what is combustible, as Wood and Stubble, but melts, purifies and refines, Gold and Silver, so the inward and spiritual Fire both enlightens the Understanding, to see what Sins and Lusts are in the Heart that are to be destroyed, and is as powerful and mighty to destroy them, yet doth no hurt to the Creature, but refineth, purgeth and purifieth it, as Gold and Silver is purged from the dross. Again, as

the operation of the Fire, upon the Flesh of any living Creature, is sensibly painful and afflicting, so is the operation of this inward and spiritual Fire, upon the fleshly Lusts of Men, (that have been as their living fleshly Members) even sensibly painful and afflicting, with a spiritual sensible pain. And as the Fire hath not this operation, but as there is a due application, and bringing near of the things that the Fire is to operate upon, unto the Fire, so there must be an inward application of the Heart and Soul of the Man, that is to be thus purified, and have his Sins and Lusts destroyed to this inward and spiritual Fire, which is to be felt in his Heart and Soul; and tho' for a season great inward pain and affliction, and suffering is here felt, as when a Cancer is cut out of a Man's Flesh, yet it ought to be born with all possible quiet, patience, and stillness, and even then there is a present inward spiritual Joy, Ease, and Refreshment felt in the Soul, that accompanieth the pain; as when a Person is Cut for the Stone, the ease of having the Stone taken away is greater than the pain of the Wound.

Q. As there is an inward Baptism, which Christ and not Man giveth, so is there not an inward Supper that Christ giveth, and not Man, of both which, the outward Baptism and Supper are Signs; even as the Word outwardly Preached in the outward Ears of Men, is a Sign of that inward Word Preached by Christ himself in the Heart; and as the inward Word and Preaching of Christ in the Heart, makes not the outward Word, that is a Sign of the inward, null and void, or unprofitable, but there is a good and excellent

lent consistency betwixt them, so is there not as good and excellent consistency betwixt the outward Baptism and Supper, which are the Signs, and the inward and spiritual?

A. Yea.

Q. Who are they that partake of the inward Baptism and Supper?

A. None but true Believers in Christ as he was outwardly Crucified, and who hear his Voice, and open the Door to his knocking, &c. by his spiritual appearance at the door of their Hearts. All such, and none but such, Sup with him, and he with them.

Q. What is their Supping with him?

A. His giving them his Flesh to Eat and his Blood to Drink, that is, his teaching and enabling them by his Spirit to apply the Merit, Virtue, and Efficacy of his Flesh and Blood, which, together with his Soul, he offered up to God a Sacrifice for our Sins; by which application and union through Faith, Believers receive remission of Sin and his holy Spirit, with the gracious Influences thereof.

Q. What is his Supping with them?

A. Their Faith in him, and Love to him, together with the lively exercise of all their Graces, which are acceptable to him, as a Supper to a hungry Man.

Q. But Christ said, it is the Spirit that quickens, the Flesh profits nothing: This is brought by some as an Argument against the necessity of Faith in Christ as he suffered death in the Flesh, by them who think that Faith is not necessary?

A. If their Argument had any weight, it would prove that Faith not only not necessary, but nothing profitable, though some of them distinguish, and say, they confess it is profitable, but not necessary. But the Argument is built on a false supposition and perversion of our Saviour's words, which was an answer to the carnal Jews, their objecting, How can this Man give us his Flesh to Eat? which they meant of bodily Eating, by the bodily Mouth; but Christ meant it of a spiritual Eating, by the spiritual Mouth of the Soul, to wit, by Faith, which the Spirit giveth, and their carnal understanding was that Flesh which did not profit, as neither would (on supposition) their eating of his Flesh with their bodily Mouths, if they could have done it.

② Another Objection is oft made by some, against the necessity of Faith in Christ as he suffered in the Flesh, that *Paul* said, He knew Christ no more after the Flesh; how is this Objection to be answered? *2 Cor. 5. 16.*

A. The words *after the Flesh*, do not refer to Christ's Flesh; as if *Paul* had renounced and quite buried in oblivion, all Knowledge, Faith, and Remembrance of Christ's Death and Sufferings in the Flesh, and Resurrection, the contrary of which is evident from many places throughout his Epistles, and particularly from his words a little before in that same Chapter; *v. 14, 15.* but his carnal knowledge of Christ, such as he had when a Pharisee, which was but a knowledge of Christ after the Flesh, he did justly reject.

② But have not some felt an inward and spiritual Fire, and had experience of the good Effects

fects of it, who are so far from having had Faith in Christ, as he outwardly suffered Death in the Flesh, that they are prejudiced against it, and have openly, before many Witnesses, opposed it, as unnecessary and unprofitable; yea, hurtful, as drawing from the Gift of God within?

A. As the Law at Mount *Sinai*, *Exod.* 19. 1. 16. 12. 2. 6. was given in Fire, on the 50th day after the Children of *Israel* came out of *Egypt*, so the Holy Ghost was given in Fire, on the 50th day from Christ's Resurrection, *Acts* 2. 1. 2. 3. And as these two outward Fires differed, so there are two inward Ministrations of Fire, as it were two Fires; the first Legal, the second Evangelical; and whatever good Effects the Legal Fire produceth, it maketh none the Children of the New Covenant, or bringeth to that Perfection and Purification, and true and real Sanctification, that the Gospel ministration bringeth unto, the Effects of the last and first as much differing, as Gold and Silver differs from Brass and Iron.

Q. What is the Everlasting Life?

A. It is the full enjoyment of God and Christ, together with the holy Spirit, by Vision, Love, and Delight; together with the complete Glorification of the Souls and Bodies of all the Faithful, eternally and without all end in the Kingdom of Heaven; and where they shall enjoy the blessed Society of all the holy Angels and glorified Saints, *Matth.* 5. 8. *1 Cor.* 13. 12. *1 Job.* 3. 2. *Rev.* 22. 4. *Philip* 3. 21. *Luke* 20. 36. *Heb.* 12. 22.

Q. Is there an Earnest or first Fruits of Eternal Life, that the Faithful do enjoy here on Earth in the mortal Body?

A. Yea, *John* 6. 47. 58. *Rom.* 8. 23. 2 *Cor.* 1. 22. 5. 5. *Eph.* 1. 14.

Q. What is that Faith in Christ Jesus, whereby the Faithful eat his Flesh and drink his Blood, that they may have Eternal Life?

A. It is not only the assent of the understanding to the truth of Christ, as he came in the Flesh, and gave his Body of Flesh to be broken, and his Blood to be shed for us, but is a most chearful, ready, and free consent of the Heart and Will, whereby every true Believer, with great desire, receiveth, accepteth, and relyeth upon Christ; trusteth and confideth in him (and in God the Father through him) for remission of Sin, Justification, and Eternal Life and Salvation, and all the Spiritual blessings promised in the Gospel; and by which free act of the Will, the Faithful chuse God to be their God and Father, and Christ to be their Redeemer and Saviour, Head and Husband, King and Lord, as well as Priest and Propitiation for Sin. The Believer having thus acted Faith on him; is as truly refreshed, comforted, strengthened, fed, and satisfied with him, as a hungry Man is with Meat; therefore, by a Metaphor, believing in Christ is called an eating of him; both which assent of the Understanding, and consent and choice of the Heart and Will, is wrought in the Soul by the Spirit of Christ, by means of the Word and Doctrin delivered in the holy Scriptures; and, by the like Metaphor, it is called,
a look-

a looking to him, a coming to him, a resting and abiding in him, a being joyned to him, as the Members are joyned to the Head, a being grafted in him, *Rom. 11. 17. Job. 15. 4.* and built upon him, as on a sure Foundation; also a being married to him, by which Faith, as they abide and dwell in him, so he abideth and dwelleth in them, *Heb. 12. 2. Isa. 45. 21. 22. Matth. 11. 28. Isa. 11. 10. John 15. 7. Eph. 2. 6. 3. 17. 1 Cor. 6. 17. Eph. 2. 20. Rom. 7. 4.* Yea, not only his Spirit and Life dwelleth in them, but he himself, the Man Christ Jesus, who dyed and rose again, by Faith dwelleth in them, not by his bodily Presence, but by their having him in their constant thoughts and remembrance, and in their love and affections, as the loving Wife hath her loving Husband in her thoughts and affections, when he is bodily absent; and as *Paul* said to the *Corinthians*, *2 Cor. 7. 3. You are in our hearts to dye and to live with you.*

Q. But it is objected by some, that they find a difficulty, if not an impossibility in it, to believe in the Man Christ without them, whom they have never, at any time, heard or seen; they cannot frame a conception of him in the mind, as the Wife can of the Husband, whom she hath both heard and seen, and immediately conversed with?

A. The account that the holy Scriptures give us of him, and of his most holy Life, and Virtues, and wonderful Excellencies, doth better help us to frame a Conception of him in our minds, as the holy Spirit that we receive from him, gives life to that Conception by his powerful Operation in us, than if we had only seen him and heard

heard him outwardly; as the true and accurate description of a Man's Life and Virtues gives us a better account of him, than the bodily sight and hearing of him; therefore it was that our Lord said to *Thomas*, *Blessed are they that have not seen, and yet have believed*, Joh. 20. 29. There is no Man who hath receiv'd some extraordinary favour from a Person that he hath not seen, but by the favour which he hath receiv'd from him, he will be helped to frame a very lovely Conception of him in his Heart and Soul. And the faithful who had not seen Christ with their bodily Eyes more than we, to whom *Peter* writ unto, did both believe in Christ, and love him whom they had not seen, and rejoiced in him with great joy, even joy unspeakable and full of glory, 1 *Pet.* 1. 6. With what dearneſs of love and affection do we love the Saints, whose holy Lives and Virtues are so lively set forth to us in the Scriptures, and the holy Martyrs in Church History, though we believe not in them: But we could not love them, unless we had some true Conception or Idea of them; for love doth as much require a lively Conception of the Object beloved, as Faith requireth a lively Conception of the Object believed. Therefore, if the Man Christ can be loved, without having outwardly seen him or heard him; by the same reason, he can be believed, and trusted in, without the outward sight and hearing of him.

For further Information concerning Baptism and the Supper, I refer to my Book, called, *The Arguments, &c. against Baptism and the Supper, Examined and Refuted.* Printed, 1698.

The

The C R E E D.

I Believe in God the Father Almighty, maker of Heaven and Earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into Hell; The third day he rose again from the dead, he ascended into Heaven, and sitteth on the right Hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the forgiveness of Sins; the Resurrection of the Body, and the Life Everlasting. Amen.

The

The Ten Commandments.

XX. Chap. Exodus.

I.

GOD spake all these words, saying, *I am the Lord thy God: Thou shalt have none other Gods but me.*

II.

Thou shalt not make to thyself any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the water under the Earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God, am a jealous God; visiting the sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my Commandments.

III.

Thou shalt not take the Name of the Lord, thy God in vain: For the Lord will not hold him guiltless that taketh his Name in vain.

IV.

IV.

Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, nor thy Son; nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle; nor thy stranger that is within thy gates. For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI.

Thou shalt do no murder.

VII.

Thou shalt not commit adultery.

VIII.

Thou shalt not steal.

IX.

IX.

Thou shalt not bear false witness against thy neighbour.

X.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

The Lord's Prayer.

OUR Father, which art in Heaven ;
Hallowed be thy Name. Thy kingdom
come. Thy will be done in earth, as it is in
heaven. Give us this day our daily bread.
And forgive us our trespasses, as we forgive
them that trespass against us. And lead us
not into temptation ; but deliver us from evil ;
for thine is the Kingdom, and the Power, and
the Glory, for ever and ever. Amen.

F I N I S.

P O S T - S C R I P T.

BECAUSE I know there are many who will not allow, that there is any *Light* generally in Men, but that of meer Humane Reason; and esteem any who think otherwise to be Fanatick and Enthusiastical, I shall here insert some words out of a Printed Sermon of *D. South*, on *Luke 11. 35.* vol. 3. which I judge worthy to be noticed, well agreeing with what I have delivered in my fore-going Catechism on that Subject, Pag. 47. 63. 64. 65. Other Protestant Authors I could cite, asserting the same.

Pag. 68. Vol. 3. Some of the ablest of the Peripatetick School (not without countenance from *Aristotle* himself, in the 5th Chapter of his 3d Book Περὶ ψυχῆς) hold, That besides the *Native Inherent Light* of the Intellect (which is essential to it, as it is a Faculty made to apprehend, and take in its Object after a spiritual way) there is also *another Light* in the Nature of a *Medium*, beaming in upon it by a continual efflux and emanation from the *Great Fountain of Light*, and irradiating this intellectual Faculty, together with Species and Representations of things imprinted thereupon. According to which Doctrine, it seems, with great reason, to follow; That whatsoever interposes between the Mind, and those irradiations from God (as all Sin more or less certainly does) must needs hinder the entrance and admission of them into the Mind, and then darkness must by necessary consequence ensue, as being nothing else but the absence or privation of Light.

For the further illustration of which Notion, we may observe, that the Understanding, the Mind, or Conscience of Man (which we shall here take for the same thing) seem to bear much the same respect to God, which Glass or Christial does to the Light or Sun, which appears indeed to the Eye, a bright and shining thing; nevertheless this shining is not so much from any essential Light or Brightness existing in the Glass it self (supposing that that there be any such in it) as it is from the *Porosity*, of its Body, rendring it *Diaphanous*, and thereby fit to receive and transmit those Rayes of Light, which falling upon it, and passing through it, represent it to common view, as a *Luminous Body*. But now, let any thing of dirt or foulness

foulness fully this Glass, and so much of the *Shine* or *Brightness* of it is presently gone, because so much of the *Light* is thereby hindered from entering into it, and making its way through it. In like manner, every act of Sin, every degree of Guilt, does in its proportion cast a kind of soil and foulness upon the intellectual part of the Soul, and thereby intercepts those blessed irradiations, which the Divine Nature is continually darting in upon it — a little after. — I will not affirm this to be a perfect exemplification of the Case before us, but I am sure it is a lively illustration of it, and may be of no small use to such as shall thoroughly consider it.

And concerning the donation of a certain determinate number of Persons made to Christ, to be his People, by an *Eternal Compact* or *Transaction* between the Father and the Son; by virtue of which Agreement or Transaction, he was in the Fulness of Time to suffer for them, and to accomplish the whole Work of their Redemption, from first to last. See pag. 415. of his Sermon on *Isa. 53. 8.* [where he hath these following words, greatly worthy of notice.] ‘For to affirm that Christ dyed only to verifie a Proposition [That whosoever Believed should be Saved] but in the mean time to leave the whole issue of things, in reference to Persons, so loose and undetermined, That it was a question whether ever any should actually Believe, and very possible that none ever might, and consequently, that after Christ had suffered, had been stricken; and dyed for Transgression, yet for any thing he had done, in all this he might never have had a People; this certainly is a strange and new Gospel, and such as the Doctrine of our Church seems utterly unacquainted with.

See pag. 51. 56. of the fore-going Catechisme, well agreeing to this.

E R R A T A.

PAge 14. Line 8. *r. invissible*, p. 16. l. 10. *r. Serpent's Head*, p. 42. l. 27. *after Heb. 11. 19. r. A. Tea*, p. 60. l. 31. *r. Isaiah 28. p. 61. for sy r. say*, p. 80. l. ult. *after the begin the Parenthesis*, p. 7. l. 24. *for is r. are*, p. 89. l. 16. *r. 1 Mac. 4.*

